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HUDIBRAS,

IN THREE PARTS,

WRITTEN IN

THE TIME OF THE LATE WARS,

BY

SAMUEL BUTLER, Esq.

WITH

LARGE ANNOTATIONS AND A PREFACE,

BY

ZACHARY GREY, LL.D.

IN TWO VOLUMES.

VOL. II.

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HUDIBRAS.

PART II. CANTO III.

ARGUMENT.

The Knight with various doubts poſſeſs'd,
To win the Lady, goes in queſt
Of Sidrophel, the Roſicrucian,
To know the Deſt'nies reſolution;
With whom b'ing met, they both chop logic
About the ſcience aſtrologic;
Till, falling from diſpute to fight,
The conj'rer's worſted by the Knight.

PART II. CANTO III.

DOUBTLESS the pleaſure is as great
Of being cheated as to cheat;

This whole Canto is deſigned to expoſe aſtrologers, fortune-tellers, and conjurers. In banter of whom, Dr. James Young (in his tract entitled *Sidrophel Vapulans*, &c. 1699, p. 35) informs us, "That in the pontificate of ſome ſuch holy father as Gregory VII. a lover of the black art, one of the tribe, craved of his Holineſs a protector or patron ſaint for aſtrologers, like as other arts had. The good Pontiff, willing to oblige a faculty he loved well, gave him the choice of all in St. Peter's. The humble ſervant of Urania, depending upon the direction of good ſtars to a good angel, went to the choice hoodwinked; and, groping among the images, the firſt he laid hold on was that of the Devil in combat with St. Michael. Had he choſen with his eyes open, he could not have met with a better protector for ſo diabolical an art."

It was a cuſtom in Alexandria, formerly, for aſtrologers to pay a certain tribute, which they called *fool's pence*, becauſe it was taken from the gains which aſtrologers made by their own ingenious folly, and credulous dotage of their admirers. (Turkiſh Spy, vol. viii. book iv. chap. x.) See judicial aſtrology expoſed by Cervantes, Don Quixote, vol. iii. chap. xxv.

As lookers-on feel moſt delight,
That leaſt perceive a juggler's ſlight;
And ſtill the leſs they underſtand,
The more th' admire his ſlight of hand.
Some with a noiſe, and greaſy light,
Are ſnapp'd, as men catch larks by night,
Enſnar'd and hamper'd by the ſoul,
As nooſes by the legs catch fowl.
Some with a med'cine and receipt
Are drawn to nibble at the bait;
And though it be a two-foot trout,
'Tis with a ſingle hair pull'd out.
Others believe no voice t' an organ
So ſweet as lawyer's in his bar-gown;
Until with ſubtle cobweb-cheats,
Th' are catch'd in knotted law, like nets;
In which, when once they are imbrangled,
The more they ſtir, the more they're tangled;

v. 3, 4. *As lookers-on feel moſt delight,—That leaſt perceive a juggler's ſlight.*] See the art of juggling expoſed, Scot's Diſcovery of Witchcraft, book xiii. chap. xxii. to xxxiv. incluſive.

v. 8. *Are ſnapp'd, as men catch larks by night.*] By the low-bell. See Bailey's Dictionary.

v. 25. *Apply to wizards*, &c.] *Run after*, in the edition of 1664.

v. 27. *And as thoſe vultures do forbode.*] Alluding to the opinion, that vultures repair beforehand to the place where battles will be fought. Of this opinion Pliny ſeems to be, Nat. Hiſt. lib. x. cap. vi. See a confutation of it, notes upon Creech's Lucretius, 1714, vol. i. p. 366. Theſe birds of prey have ſometimes devoured one another. Vide Chronic. Chronicor. Politic. lib. ii. p. 115.

v. 29, 30. *A ſlam more ſenſeleſs than the roguery—Of old aruſpicy and aug'ry.*] See Dr. Kennet's Rom. Antiq. part ii. chap. iii. and iv; Chronic. Chronicor. Eccleſiaſtic. lib. ii. p. 406. See judicial aſtrology expoſed, Sir J. Maundeville's Voyages and Travels, edit. 1727, p. 199.

And while their purſes can diſpute,
There's no end of the immortal ſuit.
Others ſtill gape t' anticipate
The cabinet deſigns of fate,
Apply to wizards, to foreſee
What ſhall, and what ſhall never be.
And as thoſe vultures do forebode,
Believe events prove bad or good.
A ſlam more ſenſeleſs than the roguery
Of old aruſpicy and aug'ry,
That out of garbages of cattle
Preſag'd th' events of truce or battle;
From flight of birds, or chickens pecking,
Succeſs of great'ſt attempts would reckon:
Though cheats, yet more intelligible
Than thoſe that with the ſtars do fribble.
This Hudibras by proof found true,
As in due time and place we'll ſhow:

p. 199. 200; in the play entitled Two Noble Kinſmen, by Fletcher and Shakeſpeare, act i. edit. 1634, p. 2, from the beſt authorities both ancient and modern, by Dr. James Young; Sidrophel Vapulans, or Quack Aſtrologer toſſed in a Blanket, from p. 20 to 52 inclusive; Spectator, No. 105; and augury expoſed, Scot's Diſcovery of Witchcraft, chap. i. vi. vii. viii. xvii. xviii. xix. xx.

v. 33, 34. *From flight of birds, or chickens pecking,—Succeſs of great'ſt attempts would reckon.*] See the opinions of the Romans in this caſe, Dr Kennet's Roman Antiquities, part ii. chap. iii; and the folly of ſuch as were of this opinion expoſed, Ben Jonſon's Maſque of Augurs, vol. i. p. 88; Scot's Diſcovery of Witchcraft, book xi. p. 193, &c.; Spectator, No. 7.

v. 35, 36.— *yet more intelligible—Than thoſe that with the ſtars do fribble.*] Gaſſendus (ſee his vanity of Judiciary Aſtrology, p. 106) calls the whole art of aſtrology a myſterious nothing, a fiction more vain than vanity itſelf.

For he with beard and face made clean,
Being mounted on his ſteed again;
(And Ralpho got a cock-horſe too
Upon his beaſt with much ado)
Advanc'd on for the widow's houſe,
T' acquit himſelf, and pay his vows;
When various thoughts began to buſtle,
And with his inward man to juſtle,
He thought what danger might accrue,
If ſhe ſhould find he ſwore untrue:
Or if his Squire or he ſhould fail,
And not be punctual in their tale,
It might at once the ruin prove
Both of his honour, faith, and love.
But if he ſhould forbear to go,
She might conclude h' had broke his vow;
And that he durſt not now for ſhame
Appear in court, to try his claim.
This was the penn'worth of his thought,
To paſs time, and uneaſy trot.
Quoth he, In all my paſt adventures,
I ne'er was ſet ſo on the tenters;

v. 45, 46. *When various thoughts began to buſtle,—And with his inward man to juſtle.*] New ſcruples begin to ſpring up in the Knight's brain: It is correſpondent with his character to be perpetually troubled with caſes of conſcience; and accordingly the poet has drawn him ſo from the beginning to the end of the poem. (Mr. B.)

v. 57. *This was the penn'worth of his thought.*] The ſum or whole of it.

Or taken tardy with dilemma,
That ev'ry way I turn does hem me;
And with inextricable doubt,
Beſets my puzzled wits about:
For though the dame has been my bail,
To free me from enchanted jail,
Yet as a dog, committed cloſe
For ſome offence, by chance breaks looſe,
And quits his clog, but all in vain,
He ſtill draws after him his chain;
So, though my ancle ſhe has quitted,
My heart continues ſtill committed;
And like a bail'd and main-priz'd lover,
Altho' at large, I am bound over:
And when I ſhall appear in court,
To plead my cauſe, and anſwer for't,
Unleſs the judge do partial prove,
What will be become of me and love?
For if in our account we vary,
Or but in circumſtance miſcarry,
Or if ſhe put me to ſtrict proof,
And make me pull my doublet off,

v. 61. *Or taken tardy with dilemma.*] An argument in logic, conſiſting of two or more propoſitions, ſo diſpoſed, that, deny which you will of them, you will be preſſed; and grant which you will of them, the concluſion will involve you in difficulties not eaſy to be got over.

v. 73. *And like a bail'd and main-priz'd lover.*] Alluding to his being freed from the ſtocks by his miſtreſs. See *Bail* and *Main-prize*, Jacob's Law Dictionary.

To ſhew, by evident record,
Writ on my ſkin, I've kept my word,
How can I e'er expect to have her,
Having demurr'd unto her favour?
But, faith, and love, and honour loſt,
Shall be reduc'd t' a knight o' th' poſt?
Beſide, that ſtripping may prevent
What I'm to prove by argument,
And juſtify I have a tail;
And that way too my proof may fail.
Oh! that I cou'd enucleate,
And ſolve the problem of my fate;

v. 88. ——————— *knight o' th' poſt.*] One who for hire will ſwear before a magiſtrate, or in a court of judicature, whatſoever you would have him. See Bailey's Dictionary, folio edit.

v. 95. *Or find, by necromantic art.*] Necromancy was an art or act of communicating with devils, and doing ſurpriſing feats by their aſſiſtance, and particularly by calling up the dead. See a remarkable inſtance in the famous romance of Heliodorus, Biſhop of Tricca, Æthiopicor. lib. vi. p. 300, &c. edit. Lugduni, 1611.

v. 96. *How far the deſt'nies take my part.*] Of all the ſcruples and qualms of conſcience that have hitherto perplexed our Knight, it muſt be confeſſed that theſe with which he is now aſſaulted are the moſt rational and beſt grounded: His fears are juſt, and his arguments unanſwerable; and the dilemma with which he is encumbered makes him naturally wiſh that all his doubts were removed by a prognoſtication of his future fortune. Ralpho, underſtanding the Knight's mind, takes this opportunity to mention Sidrophel, who from this occaſion is happily introduced into the poem. (Mr. B.)

v. 103, 104. ——— *yet 'tis profane,—And ſinful, when men ſwear in vain.*] Theſe wretched hypocrites, though perjury was with them a venial ſin when it ſerved their purpoſe, as appears from the foregoing Canto, and indeed from all the impartial hiſtorians of thoſe times, yet, to carry an outward face of religion, they were very punctual in the puniſhment of profane and common ſwearing; and, according to Sir Robert Howard (Committee, &c. act. ii. ſc. i. p. 53), were more ſevere in the puniſhment of ſwearing

Or find, by necromantic art,
How far the deſt'nies take my part;
For if I were not more than certain
To win and wear her, and her fortune,
I'd go no farther in this courtſhip,
To hazard ſoul, eſtate, and worſhip;
For though an oath obliges not,
Where any thing is to be got,
(As thou haſt prov'd) yet 'tis prophane,
And ſinful, when men ſwear in vain.
Quoth Ralph, Not far from hence doth
A cunning man, hight Sidrophel, [dwell

ſwearing than curſing: for when Teague was puniſhed twelve-pence for an oath, he aſked what he ſhould pay for a curſe? they ſaid, Sixpence. He then threw down ſixpence, and curſed the committee.

v. 106. *A cunning man, hight Sidrophel.*] William Lilly, the famous aſtrologer of thoſe times, who in his yearly almanacks foretold victories for the parliament with as much certainty as the preachers did in their ſermons; and all or moſt part of what is aſcribed to him, either by Ralpho or the poet, the reader will find verified in his letter (if we may believe it) wrote by himſelf to Elias Aſhmole, Eſq. and printed a few years ago for E. Curl, J. Pemberton, and W. Taylor, bookſellers in London. In this letter, or hiſtory of his own life, we find an account of ſeveral of his predictions (ſuch as happened to hit right, not ſuch as failed) and what encouragement he had from the parliament and others. But when he found that the authority of parliament began to ſink, and the power of the army to increaſe, he was as ready to predict againſt the parliament as before he was for it, though he began to do ſo almoſt too ſoon for his own ſecurity: for he tells us (p. 69), that, in they ear 1650, he wrote, "that the parliament (meaning the Rump) ſtood upon a tottering foundation, and that the commonalty and ſoldiery would join againſt them." For this he was taken up by a meſſenger, carried before a committee of parliament, and ſhewed the words of his almanack. But having notice beforehand of what was intended againſt him, he had got that leaf new-printed, and thoſe obnoxious words left out. So he denied the almanack to be his, and pulled half a dozen out of

That deals in deſtiny's dark counſels,
And ſage opinions of the moon ſells;
To whom all people, far and near,
On deep importances repair;
When braſs and pewter hap to ſtray,
And linen ſlinks out of the way;
When geeſe and pullen are ſeduc'd,
And ſows of ſucking pigs are chous'd;
When cattle feel indiſpoſition,

his pocket which were without that paſſage, and ſaid, this was a ſpurious impreſſion, in which ſome enemies had put in thoſe words, in order to ruin him: (Life, p. 70.) In which he was ſeconded by a friend in the committee, who enlarged upon the great ſervices he had done the parliament: (Life, p. 71.) Notwithſtanding which, he was kept a priſoner in the meſſenger's hand near a fortnight, and then releaſed. What he had ſaid of the Rump was at the inſtance of ſome of Cromwell's party. He lived to the year 1681, being then near eighty years of age, and publiſhed predicting almanacks to his death. He was ſucceeded by Henry Coley (a tailor by trade) his amanuenſis (ſee Life, p. 109); and after him came John Partridge, who, ſomething more than thirty years ago, was ſo expoſed and ridiculed, for his predictions, by Iſaac Bickerſtaff, Eſq. (ſee Tatler, No. 1, 39, 118, 124, 216.) I know of no one ſince that has publiſhed prophetic almanacks. (Dr. B.) See a remarkable account of Lilly in Mr. Hearne's Life of Mr. Anthony Wood, p. 505, 506, 507.

v. 111, 112. *When braſs and pewter hap to ſtray,—And linen ſlinks out of the way.*] Sir John Birkenhead banters Lilly upon this head (Paul's Church-yard, cent. 1. claſſ. 1. ſ. 12.) "Pancirollæ Medela, a way to find things loſt, by W. Lilly; with a Clavis to his Book, or the Art of his Art, by Mrs. Mary Frith."

This was an old pretence, made mention of by Wierus (De Præſtigiis Dæmonum, lib. vi. cap. ii.) "Plerique inſuper magi Pythonis ſpiritu inflati, artem divinandi profitentur, et res perditas quis ſuffuratus fuerit, aut ubi eæ reconditæ ſint, et alia abdita, vel etiam ancipitia, ſe manifeſtare poſſe jactant." And Mr. Scot mentions ſome of the charms made uſe of to find out a thief (Diſcovery of Witchcraft, book xii. chap. xvii. p. 260, 261, 262).

But the moſt whimſical is the charm of Sir John, or the prieſt, to diſcover the perſons who ſtole the miller's eels, in which the prieſt was a party concerned.

He

And need th' opinion of phyſician;
When murrain reigns in hogs or ſheep,
And chickens languiſh of the pip;
When yeſt and outward means do fail,
And have no power to work on ale;
When butter does refuſe to come,
And love proves croſs and humourſome;
To him with queſtions and with urine,
They for diſcov'ry flock, or curing.

He went into the pulpit, and with his ſurplice on his back, and his ſtole about his neck, he pronounced theſe words (ſee book xii. p. 265):

"All you that have ſtolen the miller's eels,
Laudate Dominum de cœlis;
And all they [we] that have conſented thereto,
Benedicamus Domino."

v. 121. *When butter does refuſe to come.*] "When a country wench (ſays Mr. Selden, Table-Talk, p. 120) cannot get her butter to come, ſhe ſays the witch is in the churn." This is bantered by Mr. Cotton (Virgil Traviſtie, book iv. p. 117):

"She call'd to waſh, and do you think
The water turn'd as black as ink,
And that by chance being churning day,
Her cream moſt ſtrangely turn'd to whey.
This Dido ſaw, but would by no means
Tell her own ſiſter of the omens."

See Spectator, No. 117.

Mr. Scot (ſee Diſcovery of Witchcraft, book xii.) obſerves farther, "That when the country people ſee that butter cometh not, then get they out of the ſuſpected witch's houſe a little butter, whereof muſt be made three balls, in the name of the Holy Trinity; and ſo if they be put into the churn, the butter will preſently come, and the witchcraft will ceaſe—but if you put a little ſugar and ſoap into the churn among the cream, the butter will never come."

Mr. Webſter (ſee Diſplay of Witchcraft, book xii. chap. xxi. p. 281) aſſigns natural cauſes for its not coming, with the methods to make it come.

v. 122, 123. *And love proves croſs and humourſome;—To him with queſtions and with urine.*] This is hinted at by Sir Robert Howard (Committee-man, act. i. p. 19). Ruth tells Arabella the heireſs (whom

Quoth Hudibras, This Sidrophel
I've heard of, and ſhould like it well,
If thou canſt prove the ſaints have freedom
To go to ſorc'rers when they need 'em.
Says Ralpho, There's no doubt of that;
Thoſe principles I quoted late
Prove that the godly may alledge
For any thing their privilege;
And to the dev'l himſelf may go,
If they have motives thereunto.

(whom Mr. Day the committee-man had got into his cuſtody), "That Mr. and Mrs. Day had ſent to Lilly, and his learning being built upon what people would have him ſay, he was told for certain, that Abel their ſon muſt have a rich heireſs, and that muſt be you."

And Lilly confeſſes (Hiſtory of his Life and Times, p. 95), "That many people of the poorer ſort frequented his lodging, many whereof were ſo civil, that, when they brought waters, viz. urines, from infected people (in 1665), they would ſtand at a diſtance."

v. 127, 128. *If thou canſt prove the ſaints have freedom,—To go to ſorc'rers when they need 'em.*] See Don Quixote's ſcruple in this reſpect, vol. iii. chap. xxv. This queſtion is argued in a book entitled De Veneficis, per Lambertum Danæum, anno 1574, cap. vi. "Utrum liceat homini Chriſtiano ſortiariorum operâ et auxilio in morbo aliiſque rebus uti?" who determines, p. 120, in the negative: "Quamobrem hoc ſit tandem concluſum et effectum ex ſuperioribus, neque debere neque oportere ſortiariorum operâ uti, niſi et ipſi in eorum numero eſſe velimus."

Conſtantine the Great ſeems to be more favourable in his opinion in the following law:

"Nullis vero criminationibus implicanda ſunt remedia humanis quæſita corporibus, aut in agreſtibus locis innocenter adhibita ſuffragia, ne maturis vindemiis metuerentur imbres, aut ventis, grandiniſque lapidatione quaterentur: quibus non cujuſquam ſalus et æſtimatio lederetur: ſed quorum proficerent actus, ne divina munera et labores hominum ſternerentur." Cod. Juſtinian. lib. ix. tit xviii. ſ. iv.

Sir John Berkenhead (Paul's Church-yard, cent. ii. claſſ. ix. ſect. clxxix.) puts this query, "Whether the reformers of this time

For, as there is a war between
The dev'l and them, it is no ſin
If they, by ſubtle ſtratagem,
Make uſe of him, as he does them.
Has not this preſent parliament
A leger to the devil ſent,
Fully empower'd to treat about
Finding revolted witches out?
And has not he, within a year,
Hang'd threeſcore of 'em in one ſhire?

time may ſafely trade in magic? becauſe Luther and Dr. Fauſtus taught both in the ſame town."

And Lilly, when he and Booker had an audience of Sir Thomas Fairfax, obſerved, "That he hoped the art was lawful, and agreeable to God's word." (Life, p. 57, and General Hiſtorical Dictionary, vol. vii. p. 83. See Spectator, No. 46.)

v. 139, 140. *Has not this preſent parliament—A leger to the devil ſent?*] Leger ambaſſadors were not more ancient than the year 1500, as Mr. Anſtis obſerves from Grotius (Regiſter of the Garter, part i. p. 394).

v. 143, 144. *And has not he, within a year,—Hang'd threeſcore of 'em in one ſhire?*] Hopkins, the noted witch-finder for the aſſociated counties, hanged threeſcore ſuſpected witches in one year in the county of Suffolk. See Dr. Hutchinſon's Hiſtorical Eſſay on Witchcraft, p. 37, 38.

Dr. Meric Caſaubon, in his preface to Dr. Dee's Book of Spirits, obſerves, That nine hundred men and women ſuffered in Lorain for witchcraft in the compaſs of a few years; and Ludovicus Paramo, that the inquiſition, within the ſpace of one hundred and fifty years, had burnt thirty thouſand witches. Baker's Hiſtory of the Inquiſition, p. 186.

But our enthuſiaſts much exceeded both. Mr. Ady ſays, that in Scotland ſome thouſands were burnt in thoſe times (Dr. Hutchinſon, p. 38). I have ſomewhere ſeen an account of betwixt three and four thouſand that ſuffered in the King's dominions from the year 1640 to the King's reſtoration. See a remarkable incident of this kind in Bretagne, a province of France, Turkiſh Spy, vol. iv. book iv. letter ix.

Some only for not being drown'd,
And ſome for ſitting above ground,
Whole days and nights upon their breeches,
And, feeling pain, were hang'd for witches,
And ſome for putting knaviſh tricks
Upon green geeſe and turkey chicks,
Or pigs that ſuddenly deceas'd
Of griefs unnat'ral, as he gueſs'd;

v. 145. *Some only for not being drown'd.*] This was another method of trial, by water ordeal, of which Mr. Scot obſerves from divers writers (book xiii. chap. ix. p. 303), "That a woman above the age of fifty years, being bound hand and foot, her cloaths being upon her, and being laid down ſoftly in the water, ſinketh not in a long time, ſome ſay not at all." Dr. Hutchinſon ſomewhere obſerves, that not one in ten can ſink in this poſition of their bodies; and, p. 55, "That we can no more convict a witch upon the tricks of ſwimming, ſcratching, touching, or any other ſuch experiments, than we may convict a thief upon the trial of the ſieve and ſheers."

v. 146, 147, 148. *And ſome for ſitting above ground,—Whole days and nights, upon their breeches,—And feeling pain, were hang'd for witches.*] Alluding to one of the methods of trial made uſe of in thoſe days, mentioned by Dr. Hutchinſon (Hiſtorical Eſſay, p. 63). "Do but imagine (ſays he) a poor creature, under all the weakneſs and infirmities of old age, ſet like a fool in the middle of a room, with the rabble of ten towns round about her houſe; then her legs tied croſs, that all the weight of her body might reſt upon her ſeat: by that means, after ſome hours that the circulation of the blood would be much ſtopped, her ſitting would be as painful as the wooden horſe. Then ſhe muſt continue in her pain four and twenty hours without either ſleep or meat. And ſince this was their ungodly way of trial, what wonder was it, if, when they were weary of their lives, they confeſſed many tales that would pleaſe them, and ſometimes they knew not what?" (See ſome remarkable methods of trial from Mr. Whitelock's Memorials; Impartial Examination of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 97, 98, 99, 100; and in Reginald Scot's Diſcovery of Witchcraft, book ii. chap. xii. p. 37, &c. publiſhed in 1584.)

Who after prov'd himſelf a witch,
And made a rod for his own breech.
Did not the devil appear to Martin
Luther in Germany, for certain?
And wou'd have gull'd him with a trick,
But Mart. was too too politic.
Did he not help the Dutch to purge
At Antwerp their cathedral church?

v. 153, 154. *Who after prov'd himſelf a witch,—And made a rod for his own breech.*] "Theſe two verſes (ſays Dr. Hutchinſon, Hiſtorical Eſſay, p. 65) relate to that which I have often heard, that Hopkins went on ſearching and ſwimming the poor creatures, till ſome gentlemen, out of indignation at the barbarity, took him and tied his own thumbs and toes, as he uſed to tie others; and when he was put into the water, he himſelf ſwam as they did. This cleared the country of him; and it was a great deal of pity that they did not think of the experiment ſooner."

v. 155, 156. *Did not the devil appear to Martin—Luther in Germany, for certain?*] Luther, in his Menſalia, ſpeaks of the devil's appearing to him frequently, and how he uſed to drive him away by ſcoffing and jeering him; for he obſerves, that the devil, being a proud ſpirit, cannot bear to be contemned and ſcoffed: "I often (ſays he, p. 381) ſaid to him, Devil, I have bewrayed my breeches, canſt thou ſmell that?" (Dr. B.)

And yet ſome Popiſh writers (ſee Epiſtle to the Reader, prefixed to the Tranſlation of Henry Stephens's Apology for Herodotus, 1607, p. 3, from Cochlæus, Staphylus, &c.) affirm, that Luther was begot by an incubus, and ſtrangled by the devil. (Vide etiam Wolfii Lection. Memorab. anno 1550, Par. Poſt. p. 593.)

Mr. Oldham alludes to this aſperſion (Third Satire againſt the Jeſuits)

"Make Luther monſter, by a fiend begot,
With wings, and tail, and cloven foot."

v. 159. *Did he not help the Dutch, &c.*] * In the beginning of the civil wars of Flanders, the common people of Antwerp in a tumult broke open the cathedral church, to demoliſh images and ſhrines; and did ſo much miſchief in a ſmall time, that Strada writes, there were ſeveral devils ſeen very buſy among them, otherwiſe it had been impoſſible. Strad. de Bello Belgico, dec. i. lib. i. p. 154. edit. Romæ, 1640.

Sing catches to the ſaints at Maſcon,
And tell them all they came to aſk him?
Appear in divers ſhapes to Kelly,
And ſpeak i' th' nun of Loudon's belly?
Meet with the Parliament's committee,
At Woodſtock on a pers'nal treaty?

v. 161. *Sing catches to the ſaints at Maſcon.*] * This devil delivered his oracles in verſe, which he ſung to tunes, and made ſeveral lampoons upon the Huguenots.

There was a treatiſe called The Devil of Maſcon, or the true relation of the chief things which an unclean ſpirit ſaid at Maſcon in Burgundy, in the houſe of Mr. Francis Perreaud, miniſter of the reformed church in the ſaid town: written by the ſaid Perreaud ſoon after the apparition, which was in the year 1612, but not publiſhed till the year 1653, forty-one years after the thing was ſaid to be done; tranſlated by Dr. Peter de Moulin, at the requeſt of Mr. Boyle. (See Webſter's Diſplay of ſuppoſed Witchcraft, chap. xvi. p. 293.)

v. 163. *Appear in divers*, &c.] * The hiſtory of Dr. Dee and the devil, publiſhed by Mer. Caſaubon, Iſaac Fil. prebendary of Canterbury, has a large account of all thoſe paſſages, in which the ſtyle of the true and falſe angels appears to be penned by one and the ſame perſon.

v. 164. *And ſpeak i' th' nun of Loudon's belly.*] The nun of Loudon in France, and all her tricks, have been ſeen by many perſons of quality of this nation yet living, who have made very good obſervations upon the French book written upon that occaſion. Vide Hiſtoire de Diable de Loudun, ou de la Poſſeſſion de Religieuſes Urſulines, et de la Condemnation et du Suplice D'Urbain Grandiere Cure de la meme Ville: Aſtrol. et Mag. 8vo. No. 14137. Catal. Bibliothecæ Harleian. vol. ii. Vide No. 14300.

v. 165, 166. *Meet with the parliament's committee—At Woodſtock——*] * A committee of the long parliament, ſitting in the King's houſe in Woodſtock-park, were terrified with ſeveral apparitions, the particulars whereof were then the news of the whole nation. See the narrative at large, Dr. Plot's Nat. Hiſt. of Oxfordſhire, p. 214, &c.

v. 167. *At Sarum*, &c.] * Withers has a long ſtory, in doggerel, of a ſoldier of the king's army, who being a priſoner at Saliſbury, and drinking a health to the devil upon his knees, was carried away by him through a ſingle pane of glaſs.

At Sarum take a cavalier
I' th' cauſe's ſervice priſoner;
As Withers in immortal rhyme
Has regiſter'd to after time?
Do not our great reformers uſe
This Sidrophel to forebode news;

v. 169. *As Withers in immortal rhyme*, &c.] This Withers was a Puritanical officer in the parliament army, and a great pretender to poetry, as appears from his poems enumerated by A. Wood, (Athen. Oxon. vol. i. col. cclxxiv, *&c.* 1ſt. edit.) but ſo bad a poet, that, when he was taken priſoner by the cavaliers, Sir John Denham the poet (ſome of whoſe lands, at Egham in Surry, Withers had got into his clutches) deſired his Majeſty not to hang him; becauſe, ſo long as Withers lived, Denham would not be accounted the worſt poet in England. Wood, ibid. col. cclxxiv. Biſhop Kennet's Regiſter and Chronicle, p. 694.

v. 171, 172. *Do not our great reformers uſe—This Sidrophel to forebode news?*] Hear, O reader, one of theſe great reformers thus canting forth the ſervices of Lilly: "You do not know the many ſervices this man hath done for the parliament theſe many years, or how many times, in our greateſt diſtreſſes, we applying unto him, he hath refreſhed our languiſhing expectations; he never failed us of a comfort in our moſt unhappy diſtreſſes. I aſſure you, his writings have kept up the ſpirits of both the ſoldiery, the honeſt people of this nation, and many of us parliament-men." (See Lilly's Life, p. 71.) (Mr. B.)

Lilly was one of the cloſe committee to conſult about the King's execution (See Mr. Echard's Hiſtory of England, vol. ii. p. 641); and for pay foretold things in favour of all parties, as has been before obſerved; the truth of which is confirmed from the following paſſage in a letter of intelligence to Secretary Thurloe from Bruges, Sept. 29, 1656, (Thurloe's State-Papers, vol. v. p. 431): "Lilly, that rogue, who lives by Strand-bridge, hath ſent a letter unto Sir Edward Walker, who is one of his Majeſty's ſecretaries, who is alſo an aſtrologer, to wiſh them to have a good heart and be courageous. He was confident, and foreſaw by art, that the King and his adherents would be reſtored in the year 57 to the throne and kingdom of England; and hereupon they depend much: becauſe ſuch a prophet ſaith it, who hath rightly propheſied of the former king's death, ſo he muſt needs have an infallible prophecy of this man's reſtoration."

v. 173.

To write of victories next year,
And caſtles taken yet i' th' air?
Of battles fought at ſea, and ſhips
Sunk two years hence, the laſt eclipſe?
A total overthrow giv'n the King
In Cornwall, horſe and foot, next ſpring?

v. 173. *To write of victories next year.*] Mr. Butler (Memoirs of the years 1649-50, Remains) has expoſed his ignorance in the following words: "O (ſays he) the infallibity of Erra-Pater Lilly! The wizard perhaps may do much at hot-cockles and blind-man's buff; but I durſt undertake to poze him in a riddle, and his intelligence in a dog and a wheel: an overturned ſalt is a ſurer prophet, the ſieve and ſheers are oracles to him: a whining pig ſees further into a ſtorm; rats will prognoſticate the ruin of a kingdom with more certainty; and as for palmeſtry, a gipſy, or a DERRIC (ſee the word D. E R. I. C. explained, Gruteri Fax Art. tom. i. cap. iii. p. 322) may be his tutor; the wittal is cuckolded over and over, and yet the Oedipus is blind; like the old witch who, being conſulted to diſcover a thief, could not diſcover who had ſh—t at her own door. Indeed he is excellent at foretelling things paſt, and calculates the deputy's nativity after he is beheaded; and, by ſtarting a prophecy, he excites the credulous vulgar to fulfil it: Thus can he antidate Cromwell's malice, depoſe the King five years beforehand, and inſtruct Ralph how to be damned. Impious villain! to make the ſpheres like the aſſociated counties, and the heavenly houſes ſo many lower houſes, fix a guilt upon the ſtars, and perſuade the planets were rebels, as if it were a ſequeſtration ſtar, or any conſtellation looked like a committee." His reputation was loſt upon the falſe prognoſtic on the eclipſe that was to happen on the 29th of March 1652, commonly called Black Monday; in which his predictions not being fully anſwered, Mr. Heath obſerves (Chronicle, p. 210) "that he was regarded no more for the future than one of his own worthleſs almanacks." Dr. Young (Sidrophel Vapulans) makes the following remark upon him: I have (ſays he) read all Lilly's almanacks, from forty to ſixty, in the holy time of that great rebellion to which he was acceſſary, and find him always the whole breadth of heaven wide from the truth; ſcarce one of his predictions verified, but a thouſand contrarywiſe: it is hard that a man ſhooting at rovers ſo many years together ſhould never hit the right mark." See Sir Edward

And has not he point-blank foretold
Whats'e'er the cloſe committee would?
Made Mars and Saturn for the cauſe,
The moon for fundamental laws:
The ram, the bull, and goat declare
Againſt the book of common-prayer?

Edward Walker's Hiſtorical Collections, publiſhed 1707, page 227, &c.

v. 174. *And caſtles taken yet i' th' air?*] A ſneer, probably, upon the report publiſhed in 1642, in a tract entitled A great Wonder in Heaven, ſhewing the late apparitions and prodigious noiſes of war and battles ſeen at Edge-hill, near Keinton in Northamptonſhire, certified under the hands of William Wood, Eſq. juſtice of the peace in the ſaid county, Samuel Marſhal, preacher of God's word at Keinton, and other perſons of quality; London, printed for Thomas Jackſon, Jan. 23, Anno Dom. 1642, *penes me.*

In the 36th year of the reign of Edward III. Ralph Higden ſays (ſee Polychronicon tranſlated by Treviza, lib. ult. cap. i. fol. 317. b.) there appeared both in England and France, and many other places, two caſtles in the air, out of which iſſued two hoſts of armed men, the one clothed in white, the other in black.

v. 179, 180. *And has not he point-blank foretold—Whats'e'er the cloſe committee would?*] The parliament took a ſure way to ſecure all prophecies, prodigies, and almanac-news from ſtars, &c. in favour of their own ſide, by appointing a licenſer thereof, and ſtrictly forbidding and puniſhing all ſuch as were not licenſed. Their man for this purpoſe was the famous Booker, an aſtrologer, fortune-teller, almanac-maker, &c. See v. 1093 of this Canto, and the note thereon; ſee alſo note upon Part vi. Canto ii. v. 650. The words of his licence in Ruſhorth, are very remarkable: For mathematics, almanacs, and prognoſtications. If we may believe Lilly, both he and Booker did conjure and prognoſticate well for their friends the parliament. He tells us, "When he applied for a licence for his Merlinus Anglicus Junior (in April 1644), Booker wondered at the book, made many impertinent obliterations, framed many objections, and ſwore it was not poſſible to diſtinguiſh between a king and a parliament, and at laſt licenſed it according to his own fancy. Lilly delivered it to the printer, who being an arch Preſbyterian, had five of the miniſters to inſpect it, who could make nothing of it,

The ſcorpion take the proteſtation,
And bear engage for reformation?
Made all the royal ſtars recant,
Compound, and take the covenant?
Quoth Hudibras, The caſe is clear,
The ſaints may 'mploy a conjurer,
As thou haſt prov'd it by their practice;
No argument like matter of fact is.
And we are beſt of all led to
Men's principles, by what they do.
Then let us ſtrait advance in queſt
Of this profound gymnoſophiſt;
And as the fates and he adviſe,
Purſue or wave this enterpriſe.

but ſaid it might be printed; for in that he meddled not with their Dagon:" (Lilly's Life, p. 44) which oppoſition to Lilly's book aroſe from a jealouſy, that he was not then thoroughly in the parliament's intereſt; which was true; for he frankly confeſſes, "that, till the year 1645, he was more Cavalier than Roundhead, and ſo taken notice of; but after that, he engaged body and ſoul in the cauſe of the parliament." (Life, p. 45.) Afterwards we find (among other curious particulars) that when there was a difference between the army and parliament, he and Booker were carried in a coach with four horſes to Windſor (where the army's head quarters then were), were feaſted in a garden, where General Fairfax lodged, who bid them kindly welcome, and entered into a conference with them: (Life, p. 57.) That when Colcheſter was beſieged, Booker and himſelf were ſent for, where they encouraged the ſoldiers, aſſuring them (by figures) that the town would ſhortly ſurrender; that they were well entertained at the head quarters two days. (Life, p. 67, 68.) That in Oliver's protectorſhip, all the ſoldiers were friends to Lilly; and the day of one of their fights in Scotland, a ſoldier ſtood up with his Anglicus in his hand, and as the troops paſſed by him, read that month's prediction aloud, ſaying, "Lo! hear what Lilly ſaith, you are in this month promiſed victory; fight it out, brave boys." (Lilly's Life, p. 83.) (Mr. B.)

v. 181,

This ſaid, he turn'd about his ſteed,
And eftſoons on th' adventure rid;
Where leave we him and Ralph a while,
And to the conjurer turn our ſtyle,
To let our reader underſtand
What's uſeful of him before hand.
He had been long t'wards mathematics,
Optics, philoſophy, and ſtatics,
Magic, horoſcopy, aſtrology,
And was old dog at phyſiology;
But as a dog that turns the ſpit,
Beſtirs himſelf, and plies his feet,

v. 181, 187. *Made Mars*, &c.—*Made all the royal ſtars recant.*] The hidden ſatire of this is extremely fine: By the ſeveral planets and ſigns here recapitulated, are meant the ſeveral leaders of the parliament army who took the covenant; as Eſſex and Fairfax, by Mars and Saturn. But the laſt, *made all the royal ſtars recant*, &c. evidently alludes to Charles, Elector Palatine of the Rhine, and King Charles II. who both took the covenant. (Mr. W.)

v. 196. —— *gymnoſophiſt.*] Vid. Jo. & Fra. Pici Mirandulæ op. paſſim. Chambers's Cyclopædia; and their method of educating their diſciples, Spectator, No. 337.

v. 205. *He had been long t'wards mathematics.*] See J. Taylor's poem, entitled, A Figure-flinger, or Couzening cunning Man, Works, p. 12; Gruteri Fax Art. tom. vi. par. ii. p. 536, 537.

v. 209, 210, 211, 212, 213, 214. *But, as a dog that turns the ſpit,—Beſtirs himſelf, and plies his feet,—To climb the wheel, but all in vain,—His own weight brings him down again,—And ſtill he's in the ſelf-ſame place—Where at his ſetting out he was.*] Mr. Prior's imitation of this ſimile is very beautiful, and I think it an improvement of it.

" Dear Thomas, didſt thou never pop
Thy head into a tinman's ſhop?

To climb the wheel, but all in vain,
His own weight brings him down again,
And ſtill he's in the ſelf-ſame place
Where at his ſetting out he was;
So in the circle of the arts,
Did he advance his nat'ral parts,
Till falling back ſtill, for retreat,
He fell to juggle, cant, and cheat;
For as thoſe fowls that live in water
Are never wet, he did but ſmatter;
Whate'er he labour'd to appear,
His underſtanding ſtill was clear;

There, Thomas, didſt thou never ſee,
('Tis but by way of ſimile)
A ſquirrel ſpend his little rage
In jumping round a rolling cage?
The cage at either ſide turns up,
Striking a ring of bells a-top;
Mov'd in the orb, pleas'd with the chimes,
The fooliſh creature thinks he climbs:
But here or there, turn wood or wire,
He never gets two inches higher." (Mr. B.)

v. 224. *Since old Hodge Bacon,* &c.] * Roger Bacon, commonly called Friar Bacon, lived in the reign of our Edward I. and, for ſome little ſkill he had in the mathematics, was by the rabble accounted a conjurer, and had the ſottiſh ſtory of the brazen head fathered upon him by the ignorant monks of thoſe days.

Ib. ——— *and Bob Groſted.*] Biſhop Groſted was biſhop of Lincoln, 20 Henry III. A. D. 1235. "He was ſuſpected by the clergy to be a conjurer: for which crime (the printed notes obſerve) he was deprived by Pope Innocent IV. and ſummoned to appear at Rome." But this is a miſtake: For the Pope's antipathy to him was occaſioned by his frankly expoſtulating with him (both perſonally and by letter) on his encroachments upon the Engliſh church and monarchy. He was perſecuted by Pope Innocent, but it is not certain that he was deprived, though Bale thinks he was. The Pope was inclined to have had his body dug up,

Yet none a deeper knowledge boaſted,
Since old Hodge Bacon, and Bob Groſted.
Th' intelligible world he knew,
And all men dream on't to be true:
That in this world there's not a wart
That has not there a counterpart;
Nor can there on the face of ground
An individual beard be found,
That has not in that foreign nation,
A fellow of the ſelf-ſame faſhion;
So cut, ſo colour'd, and ſo curl'd,
As thoſe are in th' inferior world,

up, but was diſſuaded from it. He was a man of great learning, conſidering the time in which he lived, and wrote books to the number of almoſt two hundred. (See Biſhop Godwin's Catalogue of Biſhops, edit. 1615, p. 298, &c. Fabian's Chronicle, part ii. folio 25.) He ſuppreſſed an idle practice in that church, of keeping the feaſt of fools, (which was likewiſe ſuppreſſed in the college of Beverley in the year 1391. See Mr. Anſtis's Regiſter of the Garter, vol. i. p. 309.) "Quapropter vobis mandamus, in virtute obedientiæ firmiter injungentes: quatenus feſtum ſtultorum, cum ſit vanitate plenum, et voluptatibus ſpurcum, Deo odibile, et dæmonibus amabile, de cætero in eccleſiâ Lincoln. Die venerandæ ſolennitatis circumciſionis Domini, nullatenus permittatis fieri." Vide Opuſcul. Ro. Groſſeteſt. Append. Faſcicul. Rer. expetendar. et fugiendar. epiſt. xxxii. p. 331. This feaſt was continued in France till about the year 1444. See an account of it, Mezeray's Hiſtory of France, tranſlated by Bulteel, p. 293.

v. 225. *Th' intelligible world he knew.*] See Norris's Ideal World.

v. 233. *So cut, ſo colour'd,* &c.] Dr. Bulwer obſerves from Strabo (Artificial Changeling, ſc. xii. p. 212), "That in Cathea the men for an ornament dye their beards with many and diverſe colours, and many of the Indians do it; for the region bears admirable colours for the tincture of their hairs." See more, p. 213, 214.

H' had read Dee's prefaces before
The Dev'l, and Euclid, o'er and o'er,
And all the intrigues 'twixt him and Kelly,

v. 235, 236. *H' had read Dee's prefaces before—The Devil and Euclid o'er and o'er.*] Dee was a Welchman, and educated at Oxford, where he commenced doctor, and afterwards travelled into foreign parts, in queſt of chemiſtry, *&c.* Lilly ſaith, that he was Queen Elizabeth's intelligencer, and had a ſalary for his maintenance from the ſecretaries of ſtate: That he was the moſt ambitious man living; and was never ſo well pleaſed as when he heard himſelf ſtyled moſt Excellent.

In 1659 was printed in folio, A Relation of what paſſed for many years between Dr. John Dee and ſome Spirits. It begins May 28, 1583, and ends September 7, 1607. It was publiſhed by Meric Caſaubon, D. D. with a learned preface, in which we have the following account.

Dr. Dee, when young, was ſought unto by two Emperors, Charles, and Ferdinand his brother and ſucceſſor, as he ſaith in his letter to the Emperor Rodolph. Mr. Camden in 1572 calls him Nobilis Mathematicus. He dedicated his Monas Hieroglyphica to Maximilian, Ferdinand's ſucceſſor, in 1564. In 1595 he wrote an apology for himſelf to the then Archbiſhop of Canterbury (Whitgift), in which he gives a catalogue of his works, in number 50 or 51, unprinted; among which is Apologia pro fratre Rogero Bachone Anglo, in quâ docetur nihil illum per dæmoniorum feciſſe auxilia; and eight printed ones, three of which are probably alluded to by Mr. Butler, in the word *prefaces*, Epiſtola præfixa ephimeridi Johannis Felde, 1557; Epiſtola ad Commandinum, præfixa libello Mahometi de ſuperficierum diviſionibus, 1570; and his mathematical preface to Euclid 1570. At the end of his apology is a teſtimonial from the univerſity of Cambridge, dated 14. Cal. April 1548, whereby it appears, that he was M. A. et quod plurimam ſibi et doctrinæ et honeſtatis laudem comparavit.

Above thirty years after that, his (pretended) commerce with angels began, the account of which was all wrote with his own hand, and communicated by Sir Thomas Cotton. He had a round ſtone like a cryſtal brought him (as he ſaid) by angels, in which others ſaw apparitions, and from whence they heard voices, which he carefully wrote down from their mouths. He names at leaſt twenty ſpirits: Gabriel, Raphael, Michael, and Uriel are known names of good angels; the reſt are too fantaſtical to be mentioned, particularly ſuch as Aſh, Il, Po, Va, &c. What kind all theſe were of, if they were any thing more than fancy, is plain, from a revelation

Leſcus and th' Emperor, would tell ye:
But with the moon was more familiar
Than e'er was almanac well-willer;

revelation of theirs, April 18, 1587, enjoining community of wives to Dee and Kelly, which injunction they moſt conſcentiouſly obeyed.

He was ſo confident as to addreſs himſelf to Queen Eliſabeth and her council often, and to King James and his, to the Emperor Rodolph, Stephen King of Poland, and ſeveral other Princes; and to the Spaniſh ambaſſador in Germany. He had thoughts of going to the Pope, had he not been baniſhed Germany, as he thought at the inſtance of the Nuncio, who ſeems to deny it in a letter of his to Dr. Dee, which may be worth reading.

Dee's chief ſeer was Edward Kelly, from whoſe reports the ſhapes and words of the apparitions were wrote.

Alaſco Palatine of Poland, Pucci a learned Florentine, and Prince Roſemburg of Germany, the Emperor's Viceroy of Bohemia, were long of the ſociety, and often preſent at their actions, as was once the King of Poland himſelf. After Kelly's death, in 1587, Arthur Dee was admitted to be a ſeer, and reported to his father what he ſaw in the ſtone, but heard nothing from it. In 1607, one Bartholomew Hickman was operator, and both ſaw and heard. In that year Dee foretells what was become of ſtolen goods. There is no account when or how he died. (Mr. S. W.)

In Dee's account of himſelf (ſee Johan. Glaſtonienſ. Chronic. 1726, a Tho. Hearne, appendix, p. 504) he ſays, he was offered two hundred French crowns yearly to be one of the French King's mathematicians; that he might have ſerved five Chriſtian Emperors, namely, Charles V. Ferdinand, Maximilian, Rodolph, and the then Emperor of Muſcovy; each of them offering him a ſtipend, from five hundred dollars yearly, to one thouſand, two thouſand, three thouſand; and that his Ruſſian Majeſty offered him two thouſand pounds Sterling yearly ſtipend, with a thouſand rubles from his Protector, and his diet out of his own kitchen; and he to be in dignity and authority amongſt the higheſt ſort of nobility and privy counſellors. (See more, ibid. from p. 490 to 556, incluſive)

v. 238. *Leſcus.*] Albertus Laſcus, Laſky, or Alaſco, Prince Palatine of Poland, concerned with Dee and Kelly. See Caſaubon's Preface, and Dee's Book of Spirits; and Append. Johan. Glaſtonienſ. Chron. p. 510.

v. 239. *But with the moon was more familiar.*] As great a pretender it is plain he was, from what has been before obſerved,

Her ſecrets underſtood ſo clear,
That ſome believ'd he had been there;
Knew when ſhe was in fitteſt mood
For cutting corns, or letting blood;
When for anointing ſcabs or itches,
Or to the bum applying leeches;
When ſows and bitches may be ſpay'd,
And in what ſign beſt cyder's made;
Whether the wane be or increaſe
Beſt to ſet garlic, or ſow peaſe:

as old Foreſight (See Congreve's Love for Love, act ii. ſc. v), who, ſpeaking to Sir Sampſon Legend of his great knowledge in this way, ſays, "I tell you, that I have travelled and travelled in the celeſtial ſpheres, know the ſigns and the planets, and their houſes; can judge of motions direct and retrograde, of ſextiles, quadrates, trines, and oppoſitions, fiery trigons, and aquatical trigons; know whether life ſhall be long or ſhort, happy or unhappy; whether diſeaſes are curable or incurable; if journeys ſhall be proſperous, and undertakings ſucceſsful, or goods ſtolen recovered: I know———"

v. 240. *Than e'er was almanac well-willer.*] See the term in Cleveland's Character of a London Diurnal, Works, 1677, p. 103.

Had the Preciſians of thoſe times known that the church of Rome had taken the almanac into the number of her ſaints, they would never have ſuffered Booker to have been a licenſer of almanacs (as he was, ſee Note on v. 179, 180), or Lilly, their famed aſtrologer, and almanac well-willer, to have publiſhed any thing under that title.

The learned Mr. Henry Wharton, in his preface to this tract, entitled, The Enthuſiaſm of the Church of Rome demonſtrated, in ſome Obſervations upon the Life of Ignatius Loyola, London, 1688, gives the following account:

"The church of Rome (ſaith he) hath taken the almanac into the number of the ſaints, and canoniſed it under the name of St. Almachius, ſolemnizeth its memory on the firſt day of January, and giveth to it an illuſtrious character in the martyrology. This probably proceeded from the miſtake of ſome ignorant monk, about the ſeventh or eighth age, who, finding the word S. Almanacum (Sanctum Almanacum) written in the front of the

Who firſt found out the man i' th' moon,
That to the ancients was unknown;
How many dukes, and earls, and peers,
Are in the planetary ſpheres;
Their airy empire, and command,
Their ſev'ral ſtrengths by ſea and land;
What factions th' have, and what they drive at
In public vogue, or what in private;
With what deſigns and intereſts
Each party manages conteſts.

the calendar, and not knowing what to make of that barbarous term, with which he was before unacquainted, imagined it to be ſome ancient obſcure ſaint, who took up the firſt place in the calendar. Being poſſeſſed with this error, it was no hard matter to make St. Almachius of Sanctum Almanacum, written in the old way of abbreviation. Having thus framed the ſaint, out of good manners, he placed him after the circumciſion of our Lord, the memory of which is celebrated upon the ſame day; but yet, to keep the former order as much as poſſible, it ſtands immediately after it, as it now continueth in the Roman martyrology. This unhappy miſtake was then tranſcribed into many other copies, and ſo increaſed the rabble of the Romiſh ſaints with the addition of St. Almanac; afterwards a goodly ſtory was framed of him, that he ſuffered martyrdom at Rome, under the prefecture of Alippius, where, reprehending the gladiators in the amphitheatre, for their bloody ſports, he was killed by them."

v. 243, 244, 249, 250. *Knew when ſhe was in fitteſt mood—For cutting corns or letting blood;—Whether the wane be or increaſe—Beſt to ſet garlic, or ſow peaſe.*] "The moon in full or wane, increaſing or decreaſing her light, for the moſt advantageous ſowing of ſeeds, ſetting, grafting, removing of plants or trees, purging baths, and the like, though they do not belong to judiciary aſtrology, yet are commonly referred to it, partly through the ignorance of the multitude, but moſtly through the cunning, arrogance, and vanity of aſtrologers." Gaſſendus's Vanity of Judiciary Aſtrology, chap. xiii. p. 84; chap. xvii. p. 112. See the account of Peter the goat-herd gives of the ſcholar Chyſoſtom, Don Quixote, part i. book ii. chap. iv. p. 100.

He made an inſtrument to know
If the moon ſhine at full or no;
That would, as ſoon as e'er ſhe ſhone, ſtraight
Whether 'twere day or night demonſtrate;
Tell what her di'meter t' an inch is,
And prove that ſhe's not made of green cheeſe.
It would demoſtrate, that the man in
The moon's a ſea mediterranean;
And that it is no dog nor bitch,
That ſtands behind him at his breech;
But a huge Caſpian ſea, or lake,
With arms, which men for legs miſtake;
How large a gulph his tail compoſes,
And what a goodly bay his noſe is;
How many German leagues by th' ſcale

v. 265. *Tell what her di'meter t' an inch is.*] Dr. Harris (ſee Aſtronomical Dialogues, 2d edit. p. 107) obſerves, that the moon's diameter is almoſt two thouſand two hundred miles. Diameter in geometry is the line which paſſes through the middle of any figure, from one angle to another. Bailey's Dictionary.

v. 266. *And prove that ſhe's not made of green cheeſe.*] John Taylor (ſee epigram vii. entitled, The Sculler, p. 22) thus banters the poor Cambro-Britons:

"The way to make a Welchman thirſt for bliſs,
And ſay his prayers daily on his knees,
Is to perſuade him that moſt certain 'tis
The moon is made of nothing but green cheeſe;
And he'll deſire of God no greater boon,
But place in heav'n to feed upon the moon."

v. 283, 284. *Quote moles and ſpots on any place—O' th' body by the index face.*] Lilly, ſpeaking of his teaching his art to one Humphreys, a pretender to aſtrology, ſays (Life, p. 36), "As we were at ſupper, a client came to ſpeak with him, and ſo up into his cloſet he went with his client, called him in before he ſet his figure, or reſolved the queſtion, and inſtantly acquainted him

Cape ſnout's from promontory tail.
He made a planetary gin,
Which rats would run their own heads in,
And come on purpoſe to be taken,
Without th' expence of cheeſe or bacon;
With lute-ſtrings he would counterfeit
Maggots that crawl on diſh of meat;
Quote moles and ſpots on any place
O' th' body, by the index face;
Detect loſt maidenheads, by ſneezing,
Or breaking wind of dames, or piſſing;
Cure warts and corns, with application
Of med'cines to th' imagination;
Fright agues into dogs, and ſcare
With rhymes, the tooth-ach and cattarrh:

him how he ſhould diſcover the moles or marks of his client. He ſet his figure, and preſently diſcovered four moles the querent had, and was ſo overjoyed therewith, that he came tumbling down ſtairs, crying, four by G—, four by G—, I will not take one hundred pounds for this one rule. In ſix weeks time, and tarrying with him three days in a week, he became a moſt judicious perſon." See Henry Coley's Key to Aſtrology new filed, 2d edit. chap. xvi. § iv.

v. 285. *Detect*, &c.] Democritus, the laughing philoſopher, could do this upon a bare view of the perſon. "Puellæque vitium ſolo aſpectu deprehendit." Hoffmanni Lexic. ſub voce Democritus; Diogenis Laertii vit. Democriti, Segm. xlii; Dr. Wotton's Reflections upon ancient and modern learning, chap. viii. p. 104.

v. 287, 288. ——*with application—Of med'cines to th' imagination*] There have been pretenders in all ages to the cure of diſtempers by amulets, which certainly require a ſtrong faith, or great opinion of the perſon. Varius (as Mr. Webſter obſerves, Diſplay of ſuppoſed Witchcraft, chap. xvii. p. 324, from his book, De Faſcino, lib. i. cap. v. p. 22) quotes a paſſage from Galen to this purpoſe: "Sunt quidem naturâ læti, qui quando ægrotant,

Chace evil ſpirits away by dint
Of cickle, horſe-ſhoe, hollow-flint;

tant ſi eos ſanos futuros medicus confirmet, convaleſcunt; quorum ſpes ſanitatis eſt cauſa: et medicus ſi animi deſiderium incantatione, aut alicujus rei ad collum appenſione adjuverit; citius ad valetudinem perducet."

I have heard of a merry baronet, Sir B. B. who had great ſucceſs in the cure of agues this way. A gentleman of his acquaintance applying to him for the cure of a ſtubborn quartan, which had puzzled the bark, he told him he was ſure he had no faith, and would be prying into the ſecret; and then, notwithſtanding he ſtaved off a fit or two, it would certainly return again: He promiſed him upon his word and honour he would not look into it; but when he had eſcaped a ſecond fit, he had the curioſity, notwithſtanding his promiſe, to open the paper, and he found nothing in it but theſe words, Kiſs mine ——. See Philoſophical Tranſactions, vol. xv. No. 78, p. 1289. Remarkable was the famous Mr. Selden's cure of a hypochondriacal perſon of quality, who complained to him, that he had devils in his head, but was aſſured he could cure him. Mr. Selden, truſting to the great opinion the gentleman had of him, wrapped a card in ſilk, adviſing him to wear it about his neck, and live regularly in all reſpects, and he doubted not the ſucceſs of his remedy: with which, and a little variation of the form a ſecond time, he was in a ſmall time perfectly well, and never relapſed into that diſorder. Table-talk, p. 49.

No leſs remarkable is the account of Kiopruli Numan Paſha, prime vizer to Ahmed III. who, though a man of great learning, had contracted ſo ridiculous a fancy, as to imagine that there was a fly always ſitting upon his noſe: "All the phyſicians in Conſtantinople were conſulted upon that occaſion, and after they had long in vain uſed all their endeavours, one Le Duc, a French phyſician, found means to apply a ſuitable remedy to the diſtemper; for he did not go about as the reſt to argue with him, that it was all a fancy, but when he was brought to the ſick man, and aſked by him, Whether he ſaw the fly that was ſitting upon his noſe? he ſaid he did, and by that prudent diſſimulation induced the diſordered perſon to place the utmoſt confidence in him. After which he ordered him ſeveral innocent juleps, under the name of purging and opening medicines; at laſt he drew a knife gently along his noſe, as if he was going to cut off the fly, which he kept in his hand for that purpoſe: whereupon Newman Paſha immediately cried out, This is the very fly that has ſo plagued me; and thus he was perfectly cured of that whimſical fancy."

Spit fire out of a walnut-ſhell,
Which made the Roman ſlaves rebel;

Prince Cantemir's Hiſtory of the Growth of the Othman Empire, &c. part ii. book iv. p. 449, note.

Mr. Scot tells us of a hypochondriacal perſon, who fancied that his noſe was as big as an houſe (Diſcovery of Witchcraft, p. 53), and Mr. Gayton (Notes upon Don Quixote, book iii. chap. xii. p. 158) makes mention of the humorous practice of an apothecary upon a gentleman who fancied he had ſwallowed a mouſe: See Mr. Samuel Weſley's Tale of the Cobbler, in his poems; Amulets of all kinds expoſed in Scot's Diſcovery of Witchcraft, book xii. p. 216, &c.

v. 289, 290. ———*and ſcare—With rhymes the tooth-ach*, &c.] Bartholin, the famous phyſician and anatomiſt, was of opinion, "That diſtempers, particularly the epilepſy, might be removed by rhymes." Webſter's Diſplay of ſuppoſed Witchcraft, chap xvii. p. 3. And Mr. Scot ſays (Diſcovery of Witchcraft, book iii. chap. xv. p. 64), "That the Iriſh ſtick not to affirm, that they can rhyme either man or beaſt to death, and that the Weſt Indians and Muſcovites do the like." And where the tooth-ach might be removed in this manner, there was no occaſion for Ben Jonſon's tooth-drawer, "who," he obſerves (Shepherd's Holiday, Works, vol. i. p. 120), "commanded any man's teeth out of his head upon the point of his poniard, or tickled them forth with his riding-rod, drew teeth on horſe-back in full ſpeed, was yeoman of the mouth to the whole brotherhood of fencers, and was charged to ſee their gums kept clean, and their breath ſweet at a minute's warning." John Taylor, the water poet, banters ſuch pretenders (Figure Flinger, p. 23).

"He can releaſe, or elſe increaſe all harms,
About the neck or wriſt by tying charms:
He has a trick to kill the ague's force,
And make the patient better, or much worſe.
To the great toe three letters he can tie,
Shall make the gout to tarry, or elſe fly:
With two words, and three leaves of four-leav'd graſs,
He makes the tooth-ach ſtay, repaſs, or paſs."

v. 291, 292. *Chace evil ſpirits away by dint—Of cickle, horſe-ſhoe*, &c.] Mr. Gayton obſerves (ſee notes upon Don Quixote, book iii. chap. iv. p. 104), upon Sancho's tying both Roſinante's legs with his aſs's halter, "That the Don preſently ſmells out the buſineſs, an incantation upon the horſe, for want of nailing his old ſhoes at the door of his houſe, when he came forth."

And

And fire a mine in China here,
With ſympathetic gun-powder.
He knew whats'ever's to be known,
But much more than he knew would own:

And Mr. Scot (Diſcovery of Witchcraft, book xii. chap. xviii. p. 266), "That to prevent or cure all miſchiefs wrought by charms or witchcrafts, according to the opinion of M. Mal, and others, one principal way is to nail a horſe-ſhoe at the inſide of the outmoſt threſhold of your houſe, and ſo you ſhall be ſure no witch ſhall have power to enter thereunto: And if you mark it, you ſhall find that rule obſerved in many a country houſe." The wild Iriſh, by way of preſervative, practiſed ſomething like it. Camden's Britannia, edit. 1695, p. 1044.

v. 293, 294. *Spit fire out of a walnut ſhell,—Which made the Roman ſlaves rebel.*] Alluding to the Servile war, headed by Spartacus, and occaſioned by the following incident, which I ſhall give in the words of my author:

"Syrus quidam nomine Eunus (magnitudo cladium facit ut meminerimus) fanatico furore ſimulato, dum Syriæ Deæ comas jactat; ad libertatem et arma ſervos, quaſi numinum imperio, concitavit; idque ut divinitus fieri probaret, in ore abdita nuce, quam ſulphure et igne ſtipaverat, leniter inſpirans, flammam inter verba fundebat: hoc miraculum primum duo millia ex obviis; mox jure belli refractis ergaſtulis, ſexaginta amplius millium fecit exercitum, regiiſque ne quid mali deeſſet, decoratus inſignibus, caſtella, oppida, vicos miſerabili direptione vaſtavit." Vide Bell. Servil. Lucii Flori, lib. iii. cap. xix. p. 329, edit. varior. 1660; Livii Hiſtor. lib. lvi. cap. xxx. xxxi. &c. tom. vi. p. 354, edit. J. Clerici.

v. 299, 300. *What med'cine it was that Paracelſus—Could make a man with, as he tells us.*] Paracelſus's words are as follow: "Non parva dubitatio et quæſtio inter aliquos ex antiquis philoſophis fuerit, an naturæ et arti poſſibile eſſet hominem gigni extra corpus muliebre, et matricem naturalem? Ad hoc reſpondeo, quod id arti Spagyricæ (*i. e.* Chemiæ) et naturæ nullo modo repugnat, imo bene poſſibile ſit. Ut autem id fiat, hoc modo precedendum eſt; ſperma viri per ſe in cucurbitâ ſigillatâ putrefiat ſumma putrefactione ventris equini (*i. e.* ſtercoris equini) per quadraginta dies, aut tamdiu donec incipiat vivere, moveri, ac agitare, quod facile videri poteſt. Poſt hoc tempus aliquo modo homini ſimile erit, at tamen pellucidum et ſine corpore. Si jam poſthac quotidie arcano ſanguinis humani caute et prudenter nutriatur et paſcatur,

What med'cine 'twas that Paracelſus
Could make a man with, as he tells us;
What figur'd ſlates are beſt to make
On wat'ry ſurface duck or drake;

paſcatur, et per quadraginta ſeptimanas in perpetuo et æquabili calore ventris equini conſervetur, fit inde verus et vivus infans, habens omnia membra infantis, qui ex muliere natus eſt, ſed longe minor. Hunc nos homunculum vocamus, et is poſtea eo modo quo alius infans ſummâ diligentiâ et ſtudio educandus eſt, donec adoleſcat, et ſapere et intelligere incipiat. Hoc jam eſt unum ex maximis ſecretis, quæ Deus mortali, et peccatis obnoxio homini, patefecit. Eſt enim miraculum et magnale Dei, et arcanum ſuper omnia arcana, et merito in ſecretis ſervari debet uſque ad extrema tempora, quando nihil erit reconditi, ſed omnia manifeſtabuntur: et quanquam hoc hactenus hominibus notum non fuerit, fuit tamen Sylveſtribus et nymphis (Anglice *Sylphs)* et gigantibus ante multa tempora cognitum, qui inde etiam orti ſunt. Quoniam ex talibus homunculis, cum ad ætatem virilem perveniunt, fiant gigantes, pygmæi, et alii homines magni miraculoſi, qui inſtrumenta ſunt magnarum rerum, qui magnas victorias contra ſuos hoſtes obtinent, et omnia ſecreta et abſcondita noverunt quoniam arte acquirunt quam vitam, arte acquirunt corpus, carnem, oſſa, et ſanguinem, arte naſcuntur; quare etiam ars ipſis incorporatur, et connaſcitur, et a nullo opus eſt ipſis diſcere, quoniam ab arte orti ſunt, et exiſtunt." Paracelſ. de Generat. Rerum Natural. lib. i. (Dr. H.)

See Bulwer's Artificial Changeling, chap. xxiv. p. 49; Parker de Deo Londini, 1665, p. 73; Annotations on Browne's Religio Medici, 1672, p. 112. Van Helmont, a brother chemiſt, pretended to make mice from wheat (vide Op. par. i. p. 71, edit. Lugduni, 1667). Both which carry with them the ſame degree of credibility with the ſtory of Pantagruel's begetting three and fifty thouſand little men, or dwarfs, with one f—t; and with his fiſgs, or fizzles, the ſame number of little women. Rabelais's Works, vol. ii. b. ii. chap. xxvii. p. 199, edit. 1735.

v. 301, 302. *What figured ſlates are beſt to make—On wat'ry ſurface duck or drake.*] "Neither croſs and pile, nor ducks and drakes, are quite ſo ancient as handy-dandy, though Macrobius and St. Auſtin take notice of the firſt, and Minutius Felix deſcribes the latter. Memoirs of Martinus Scriblerus, book i. chap. 5, p. 32.

v. 307,

What bowling-ſtones, in running race
Upon a board, have ſwifteſt pace;
Whether a pulſe beat in the black
Liſt of a dappled louſe's back;
If ſyſtole or diaſtole move
Quickeſt when he's in wrath or love;
When two of them do run a race,
Whether they gallop, trot, or pace;
How many ſcores a flea will jump,
Of his own length, from head to rump;
Which Socrates and Chærephon,
In vain, eſſay'd ſo long agon;

v. 307, 308. *If ſyſtole or diaſtole move—Quickeſt when he's in wrath or love.*] See ſyſtole and diaſtole of a louſe, Dr. Hook's Micrographia, obſerv. liv. Of a Louſe, p. 212.

v. 310. *Whether they gallop, trot, or pace.*] See John Taylor's Works, p. 99; Ray's Engliſh proverbs, p. 280.

v. 311, 312. *How many ſcores a flea will jump,—Of his own length, from head to rump.*] Dr. Giles Fletcher informs us (ſee Purchaſe's Pilgrims, part iii. book iii. p. 431), that Baſilowitz, the Grand Duke (or rather tyrant) of Muſcovy, ſent to the city of Moſcow, to provide "for him a meaſure full of live fleas, for a medicine. They anſwered, the thing was impoſſible; and if they could get them, they could not meaſure them, becauſe of their leaping out. Upon which he ſet a mulct upon them of ſeven thouſand rubles." And yet as difficult as this was, ſomething of this kind was undertaken by the friend of a jealous huſband (ſee L'Eſtrange's Fables, vol. i. fab. ccxii.), to whoſe care he had committed his wife for ſome time; but he deſired to be releaſed: "If (ſays he) it were to turn a bag of fleas into a meadow every morning, and fetch them home again at night, I durſt be anſwerable with my life for the doing of it to a flea; but the other is a commiſſion I dare meddle no farther in."

v. 313, 314. *Which Socrates and Chærephon—In vain aſſay'd ſo long agon.*] * Ariſtophanes, in his Comedy of the Clouds, brings in Socrates and Chærephon meaſuring the leap of a flea, from the one's beard to the other's. Upon which Mouſet obſerves (Inſector. Theatr. lib. ii. cap. xxviii. p. 276), "Horum dum aucupes

Whether his ſnout a perfect noſe is,
And not an elephant's proboſcis;
How many diff'rent ſpecieſes
Of maggots breed in rotten cheeſe;

cupes menſurare ſaltum curioſule dant operam (ut Ariſtophanes loquitur) ληρον ληρουσι. See T. Coryat's preface upon Travel, prefixed to his Crudities.

No leſs humorous than this is the cuſtom mentioned by Huetius, of their chuſing at Hardenberg the chief magiſtrate by a louſe: "Venimus Hardenburgam ——— minime veri lectori injucundum fore puto cognoſcere, quo ritu Conſul illic creari ſolet, uti quidem ab oppidanis accepimus.——

Hinc Hardenburgam ſerâ ſub nocte venimus,
Ridetur veteri nobis mos ductus ab ævo;
Quippe ubi deligitur revoluto tempore conſul,
Barbati circa menſam ſtatuuntur acervam,
Hiſpidaque apponunt attenti, menta quirites:
Porrigitur ſeries barbarum, deſuper ingens
Beſtia, pes mordax, ſueta inter creſcere ſordes,
Barbam adiit, feſto huic: gratantur murmure patres,
Atque celebratur ſubjecta per oppida conſul."

Huetii Comment. de rebus ad ſe pertinentibus, 1718, p. 76. Or the choice of a mayor ſomewhere in Eſſex, by a calf; the competitors having a whiſp of hay ſtuck in their b—ms. Heraclitus ridens, No. 66.

v. 315, 316. *Whether his ſnout a perfect noſe is,—And not an elephant's proboſcis.*] "Proboſcidis mucro paulu eſt rigidior, ut cutem facilius penetret." Moufeti Inſector. Theatr. lib. ii. cap. xxviii. See a farther account of a flea's proboſcis, Dr. Hook's Micrograph. obſerv. liii. p. 210. Some microſcopical obſervations on the ſtructure of the ſpleen and proboſcis of fleas, by Anthony Van Leuenhoeck, F. R. S. Philoſophical Tranſactions, vol. xxv. No. 307, p. 2311, 3312.

v. 317, 318. *How many different ſpecieſes—Of maggots breed in rotten cheeſe.*] *Species's* in editions 1664, 1674, 1684, altered to *ſpecieſes*, 1689.

"—— Others aver, that mites in cheeſe
Live in a monarchy like bees;
Have civil laws and magiſtrates,
Their riſe, their periods, and fates,
Like other powers and ſtates.
And by a ſtrange peculiar art,
Can hear them ſneeſe, diſcourſe, and f—t."

A Pindaric Poem, to the Society of Beaux Eſprits, p 15.

And which are next of kin to thoſe
Engender'd in a chandler's noſe;
Or thoſe not ſeen, but underſtood,
That live in vinegar and wood.
A paultry wretch he had, half-ſtarv'd,
That him in place of Zany ſerv'd,
Hight Whachum, bred to daſh and draw,
Not wine, but more unwholeſome law;
To make 'twixt words and lines huge gaps,
Wide as meridians in maps;

v. 322. *That live in vinegar*——] See Dr. Hook's account of vinegar worms, Micrographia, obſerv. lvii. p. 216.

v. 324. *In place of Zany.*] A buffoon, or jack-pudding. In France he is called Jean-pottages, in Italy Macaronies, in Holland Pickled-herring. Spectator, No. 47.

Mr. Theobald, in a note upon Shakeſpeare's play, entitled, All's well that end's well, act iii. vol. ii. p. 401, obſerves, "That it was a foolery practiſed at city entertainments, whilſt the jeſter or Zany was in vogue, for him to jump into a large deep cuſtard, ſet on purpoſe, to ſet on a quantity of barren ſpectators to laugh; as our poet ſays in his Hamlet." I do not advance this without ſome authority, and a quotation from Ben Jonſon will very well explain it:

"He ne'er will be admitted there where Vennor comes:
He may, perchance, in tail of a ſheriff's dinner
Skip with a rhyme o' th' table with new nothing,
And take his almain leap into a cuſtard;
Shall make my Lady May'reſs and her ſiſters
Laugh all their hoods over their ſhoulders."
Devil's an Aſs, act i. ſc. i.

This might occaſion as much mirth as the cook's ſerving up the dwarf in a pie. See Mr. Cleveland's Works, edit. 1677, p. 103.

v. 325. *Hight Whachum.*] Journeyman to Sidrophel, who was (ſays Sir Roger L'Eſtrange) one Tom Jones, a fooliſh Welchman. In a Key to a poem of Mr. Butler's, 1706, in folio, p. 14, Whachum is ſaid to be one Richard Green, who publiſhed a pamphlet of about five ſheets of baſe ribaldry, called, Hudibras in a Snare. It was printed about the year 1667.

v. 327,

To ſquander paper, and ſpare ink,
Or cheat men of their words, ſome think.
From this, by merited degrees,
He'd to more high advancement riſe;
To be an under-conjurer,
Or journeyman aſtrologer:
His bus'neſs was to pump and wheedle,
And men with their own keys unriddle,
To make them to themſelves give anſwers,
For which they pay the necromancers;

v. 327, 328, 329, 330. *To make 'twixt words and lines huge gaps,—Wide as meridians in maps;—To ſquander paper and ſpare ink,—Or cheat men of their words, ſome think.*] Alluding either to bills in chancery, where fifteen lines are contained in each ſheet, and ſix words in each line; or to blank inſtruments humorouſly bantered by the Spectator, No. 563.

"I T. Blank, Eſq. of Blank town, in the county of Blank, do own myſelf indebted in the ſum of Blank, to Goodman Blank, for the ſervice he did me in procuring the goods following, Blank: and I do hereby promiſe the ſaid Blank, to pay to him the ſaid ſum of Blank, on the Blank day of the month of Blank next enſuing, under the penalty and forfeiture of Blank."

"Your Blanks are ancient numerous folks;
There's John a Styles, and John a Nokes,
There's daſh *ſcribendo*, and *hiatus*,
And *inuendo*, that points at us;
Eke ſo, d'ye ſee, as I may ſay,
And ſo forth, and *et cætera*."

On the Family of the Blanks, Miſcellaneous Poems, publiſhed by D. Lewis, 1730, p. 289.

v. 335, 336. *His buſineſs was to pump and wheedle,—And men with their own keys unriddle.*] We have in this age been peſtered with Sidrophels and Whachums, who were arrived at a greater height of juggling and cheating than thoſe in Hudibras's time were: To prove this, I ſhall only give the reader the device of a Sidrophel in Moorfields, as related by the Spectator, No. 193. "The Doctor having gained much reputation by his horary predictions, is ſaid to have had in his parlour different ropes to little

To fetch and carry intelligence,
Of whom, of what, and where, and whence,
And all diſcoveries diſperſe
Among th' whole pack of conjurers;
What cutpurſes have left with them,
For the right owners to redeem:
And what they dare not vent, find out,
To gain themſelves and th' art repute;
Draw figures, ſchemes, and horoſcopes,
Of Newgate, Bridewell, brokers ſhops,

bells, which hung in a room above ſtairs, where the Doctor thought fit to be oraculous. If a girl had been deceived by a lover, one bell was pulled; and if a peaſant had loſt a cow, the ſervant rang another. This method was kept in reſpect to all other paſſions and concerns; and the ſkilful waiter below ſifted the enquirer, and gave the Doctor notice accordingly." (Mr. B.)

Seen an account of the league between Stephen Taylor and one Pope, the one to ſteal horſes, and the other to diſcover them. Abſtract of Scot's Hiſt. of Witchcraft, Britiſh Librarian, No. 4, for September, 1737, p. 233; and an account of the Calabrian aſtrologer and phyſician, Turkiſh Spy, vol. vi. book ii. letter 19.

v. 347, 348. *Draw figures, ſchemes, and horoſcopes,—Of Newgate, Bridewell, brokers ſhops.*] See this piece of grimace in aſtrologers expoſed by Ben Jonſon, Alchymiſt, act i. ſc. iii. p. 537.

v. 353. *Who pick'd a fob at holding forth.*]

Nig. "At plays, and at ſermons, and at the ſeſſions,
'Tis daily their practice ſuch booty to make;
Yea, under the gallows, at executions,
They ſtick not the ſtare-abouts purſes to take:
Nay one without grace
At a better place,
At court, and in Chriſtmas, before the King's face;
Alas then for pity, muſt I bear the curſe
That only belongs to the cunning cutpurſe."

Ben Jonſon's Bartholomew Fair, act iii. ſc. v.

A French poet obſerves of a Jeſuit, that he will pick your pocket

Of thieves aſcendant in the cart;
And find out all by rules of art:
Which way a ſerving-man, that's run
With cloaths or money away, is gone;
Who pick'd a fob at holding forth,
And where a watch, for half the worth,
May be redeem'd; or ſtolen plate
Reſtor'd at conſcionable rate.
Beſide all this, he ſerv'd his maſter
In quality of poetaſter;

et in the middle of his Pater Noſter (Sir Roger L'Eſtrange's reflection upon the fable of a Cat and Venus, part i. fab. lxi); and a pickpocket obſerving that the times were pretty difficult, ſaid, "The Lord be praiſed for it, the churches are pretty full ſtill." (L'Eſtrange's fables, part ii. fab. 29.) The author of the Tale of a Tub gives us a reaſon why the preaching of the diſſenters is called *holding forth*, p. 212: ſpeaking of the preachers of thoſe times, he ſays, "that the devout ſiſters, who looked upon all dilatations of the ear as protruſions of zeal, of ſpiritual excreſcences, were ſure to honour every head they ſat upon, as if they had been cloven tongues; but eſpecially that of the preacher's, whoſe ears were uſually of the prime magnitude, which upon that account he was frequent in expoſing with all the advantages to the people in his rhetorical paroxyſms, turning ſometimes to hold forth the one, and ſometimes to hold forth the other. From which cuſtom, the whole operation of preaching is to this very day, among their profeſſors, ſtyled by the phraſe of *holding forth*." Mr. Cleveland obſerves (Character of a Diurnal-maker, Works, 1677, p. 108), "that in the gibberiſh of the ſaints of thoſe times, a *hinter* differed from a *holder forth*."

v. 355, 356. —— *or ſtolen plate—Reſtor'd at conſcionable rate.*] In 1655, Lilly was indicted at Hickes's hall for giving judgment for a reward upon ſtolen goods, but acquitted. See Hiſtory of his Life, p. 71, and the indictment, p. 115. General Hiſtorical Dictionary, vol. vii. p. 85.

John Taylor obſerves (Figure-flinger, Works, p. 13), that theſe gentlemen were uſually paid, whether they recovered the ſtolen goods or not:

And rhymes appropriate could make
To every month i' th' almanac;
When terms begin and end could tell,
With their returns in doggerel;
When the exchequer opes and ſhuts;
And ſow-gelder with ſafety cuts;
When men may eat and drink their fill,
And when be temp'rate, if they will;
When uſe and when abſtain from vice,
Figs, grapes, phlebotomy, and ſpice.
And as in priſon mean rogues beat
Hemp, for the ſervice of the great;
So Whachum beat his dirty brains,
T' advance his maſter's fame and gains;
And like the devil's oracles,

"If loſt goods you would fain have got,
Go but to him, and you ſhall ſpeed or not;
But he will gain, whether you get or loſe,
He'll have his fee, for ſo the bargain goes."

v. 359, 360. *And rhymes appropriate could make—To ev'ry month i' th' almanac.*] A ſneer probably upon John Booker, who, as Lilly obſerves (ſee Hiſtory of his own Life, p. 28), made "excellent verſes upon the twelve months, framed according to the configurations of each."

v. 368. ——*phlebotomy.*] Though this word, which ſignifies no more than letting blood, is generally underſtood, yet ſome may poſſibly miſtake the meaning of it, as did Mr. Lovelight (Plain Dealer, vol. i No. xxvii, p. 210), of whom Mrs. Lætitia Lovelight, his wife, gives the following account: "We came to town (ſays ſhe) the laſt week, where my poor dear drank hard, and fell ſo ill that I was alarmed for him. The lady whoſe houſe we lodged at would needs ſend for Dr. Foſſile, a man of excellent learning, but, to borrow a phraſe of Shakeſpeare's, it is ſickened over with affectation. When he had felt my huſband's pulſe, and gone through a courſe of queſtions, he turned from whiſpering Mr. Juniper, who was in waiting, and ſaid to me with a phy-

Put into doggerel rhymes his ſpells,
Which over every month's blank page
I' th' almanac ſtrange bilks preſage.
He would an elegy compoſe
On maggots ſqueez'd out of his noſe;
In lyric numbers write an ode on
His miſtreſs eating a black pudding;
And when impriſon'd air eſcap'd her,
It puff'd him with poetic rapture.
His ſonnets charm'd th' attentive croud,
By wide mouth'd mortal troll'd aloud,
That, circled with his long-ear'd gueſts,
Like Orpheus look'd among the beaſts;
A carman's horſe could not paſs by,
But ſtood ty'd up to poetry;

a phyſical air, not the air of a phyſician,—Ma'am, I have ordered Mr. What's-his-name, your ſpouſe's apothecary, to phlebotomize him to-morrow morning.—To do what with me? cried my poor huſband, ſtarting up in his bed; I will never ſuffer it.—No, I am not, I thank God, in ſo deſperate a condition as to undergo ſo damnable an operation as that is.—As what is? my dear, anſwered I, ſmiling; the Doctor would have you blooded.—Ay, for bleeding, replied he, I like it well enough; but for that other thing he ordered, I will ſooner die than ſubmit to it."

v. 373, 374. *And like the devil's oracles,—Put into dogg'rel rhymes his ſpells.*] The moſt reverend his Grace the Lord Archbiſhop of Canterbury obſerves (Antiquities of Greece, vol. i. chap. ix), "That Pythia, the prieſteſs of Apollo, in Pyrrhus's time, had left off giving anſwers in verſe, which had been the cuſtom of all former ages from the foundation of the oracle; deriving its original from Phæmonoe, the firſt Pythia." Vide Alexand. ab Alexandro, Genial. Dier. lib. vi. cap. ii. De Delphico Oraculo.

v. 386. *Like Orpheus*, &c.] See Mr. Fenton's Obſervations upon Mr. Waller's Poems, p. 22, 23.

No porter's burthen paſs'd along,
But ſerv'd for burthen to his ſong;
Each window like a pill'ry appears,
With heads thruſt through nail'd by the ears;
All trades run in as to the ſight
Of monſters, or their dear delight,
The gallow tree, when cutting purſe
Breeds bus'neſs for heroic verſe,
Which none does hear but would have hung
T' have been the theme of ſuch a ſong.
Thoſe two together long had liv'd,
In manſion prudently contriv'd,
Where neither tree nor houſe could bar
The free detection of a ſtar;
And nigh an ancient obeliſk

v. 387. *A carman's horſe could not paſs by.*] See Waſpe's account of his young maſter. Ben Jonſon's Bartholomew Fair, act i. ſc. iv.

v. 395, 396 *The gallow tree, when cutting purſe—Breeds bus'neſs for heroic verſe.*] "I could make you a true relation of ſome (ſays Gaſſendus, Vanity of Judiciary Aſtrology, p. 151) who having been told by aſtrologers, that they ſhould die by a rope, have, to prevent the ſhame of the common gallows, hanged themſelves, when they had no other occaſion of diſcontent."

v. 397, 398. *Which none does hear but would have hung—T' have been the theme of ſuch a ſong.*] Eſpecially if the firſt Squire Ketch had been the executioner, of whom it was obſerved by his wife, "That any bungler might put a man to death, but that her huſband only knew how to make a gentleman die ſweetly."

v. 400. *In manſion prudently contriv'd.*] Lilly's houſe was at Horſham in the pariſh of Walton upon Thames, where he tells us he conſtantly lived when he was not in London. As to the following ſtory, upon which the poet is ſo pleaſant, he prudently omits the mention of it in his Life, as knowing it could not redound to his honour or reputation. (Mr. B.)

v. 404.

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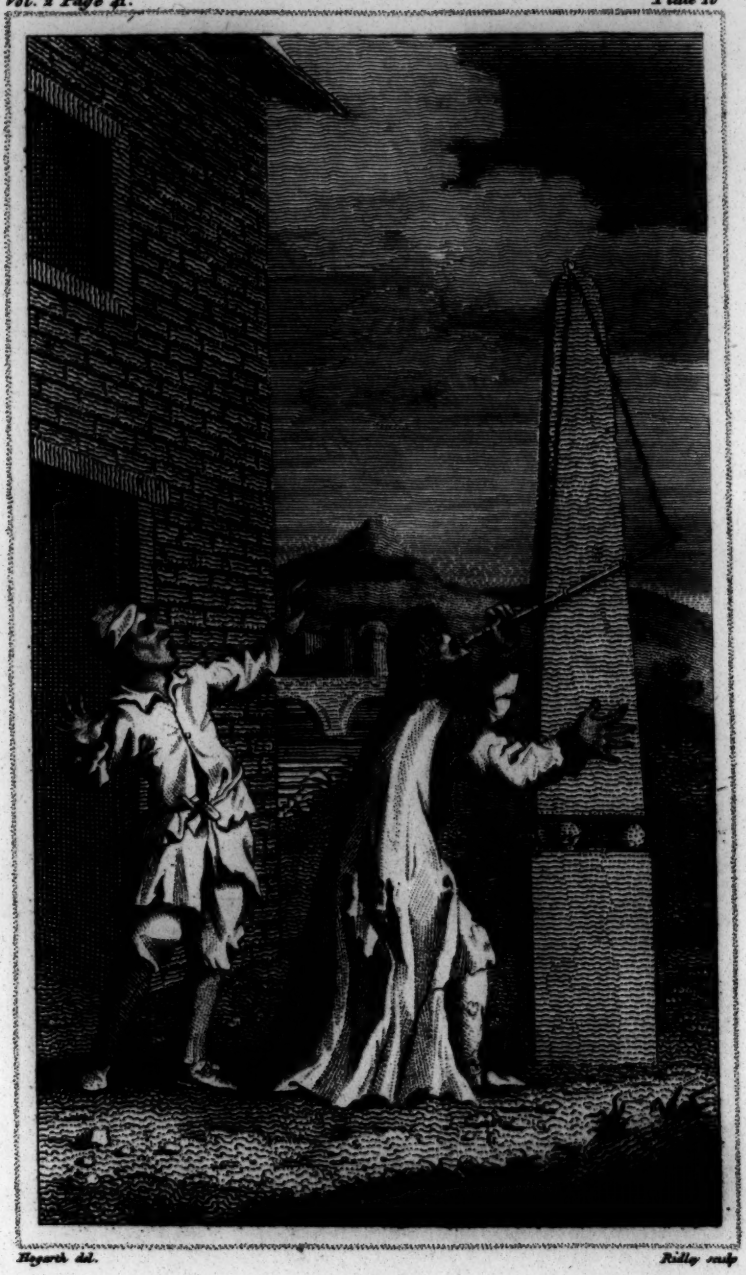

Hogarth del. Ridley sculp

Published by Vernor & Hood 31 Poultry, Dec.r 1, 1798.

Was rais'd by him, found out by Fiſk,
On which was written, not in words,
But hieroglyphic mute of birds,
Many rare pithy ſaws concerning
The worth of aſtrologic learning:
From top of this there hung a rope,
To which he faſten'd teleſcope,
The ſpectacles with which the ſtars
He reads in ſmalleſt characters.
It happen'd as a boy, one night,
Did fly his tarſel of a kite;
The ſtrangeſt long-wing'd hawk that flies,
That, like a bird of paradiſe,
Or herald's martlet, has no legs,
Nor hatches young ones, nor lays eggs;

v. 404. —*Found out by Fiſk.*] La Fiſk, a pretended aſtrologer and juggler, is mentioned in Fletcher's tragedy of Rollo Duke of Normandy, act iv. ſc. i, ii, iii.

But Mr. Butler alludes to one Fiſk, of whom Lilly obſerves (in his Life, 2d edit. p. 29) that he was a licentiate in phyſic, and born near Framlingham in Suffolk; was bred at a country ſchool, and deſigned for the univerſity, but went not thither; ſtudying phyſic and aſtrology at home, which he afterwards practiſed at Colcheſter, after which he came to London, and practiſed there. Lilly ſays, he had good ſkill in the art of directions upon nativities; and that he learnt from him many things in that way, and how to know good books in that art. He was famous about the year 1633, and died in the 78th year of his age. Lilly's Life, p. 38, 39.

v. 407. *Many rare pithy ſaws.*] A ſaw, an old or grave ſaying, a proverb, a maxim. Bailey's Dict.

v. 416, 417. *That like a bird of paradiſe,—Or herald's martlet, has no legs.*] Mr. Willoughby (in his Ornithology, b. ii. chap. xii. p. 90) gives the following account in proof of the birds of paradiſe having legs: I myſelf, ſaith Johannes de Laet, "have two birds of paradiſe of different kinds, and have ſeen many others,

all

His train was ſix yards long, milk-white,
At th' end of which there hung a light,
Inclos'd in lanthorn made of paper,
That far off like a ſtar did appear.
This Sidrophel by chance eſpy'd,
And with amazement ſtaring wide,
Bleſs us, quoth he, what dreadful wonder
Is that appears in heav'n yonder?
A comet, and without a beard!
Or ſtar that ne'er before appear'd?

all which had feet, and thoſe truly, for the bulk of their bodies, ſufficiently great, and very ſtrong legs: The ſame is confirmed by Margravius Cluſius in his Exotics, and Wormius in his Muſæum, p. 295.—Theſe moſt beautiful birds, as Aldrovandus reports, are called by the inhabitants of the Molucca iſlands, Manucodiatæ, *i. e.* God's birds.——They are called birds of paradiſe, both for their excellent ſhape, and beauty of their bodies; and alſo becauſe where they are bred, whence they come, and whither they betake themſelves, is unknown, ſince they are found only dead. And the vulgar imagine them to drop out of heaven or paradiſe." See Le Blanc's Travels, part i. chap. xxvii. p. 115.

They are of various colours, ſome white and ſcarlet, others white and yellow. Purchaſe's Pilgrims, vol. v. book ii. chap. vii. p. 105.

As to the martlet in heraldry, it is a little bird repreſented without feet, but with legs; and it is uſed as a difference, or mark of diſtinction, of the fourth brother. Dict. to Guillim's Diſplay of Heraldry, laſt edit. See an account of the Black Martin, or Swift, Willoughby's Ornithology, book ii. p. 214.

v. 427. *A comet, and without a beard!*] See an account of the beards and tails of comets, Dr. Harris's Aſtronomical Dialogues, p. 138 to 145 inclusive, 2d edit Lexicon Technicum, under the word *Comet*; Chalmers's Cyclopædia; Bailey's Dictionary, fol. ed. an account of the comet in the year 1618; Johnſtoni Rerum Britannic. Hiſt. lib. xvii. p. 530; and an account of the nature of comets, Spencer's Prodigies, 2d edit. p. 282.

v. 428.

I'm certain 'tis not in the ſcrowl
Of all thoſe beaſts, and fiſh, and fowl,
With which, like Indian plantations,
The learned ſtock the conſtellations;
Nor thoſe that drawn for ſigns have been,
To th' houſes where the planets inn.
It muſt be ſupernatural,
Unleſs it be that cannon-ball
That, ſhot i' th' air point-blank upright,
Was borne to that prodigious height,

v. 428. *Or ſtar that ne'er before appear'd.*] See an account of ſuch ſtars, Dr Harris's Aſtronomical Dialogues, p. 65, 85; Lexicon Technicum, under the title of Fixed Stars; Mr. Fenton's Obſervations upon Mr. Waller's Poems, quarto, p. 80; of the new ſtar that appeared in the year 1670, Philoſoph. Tranſactions, vol. iv. No. 65, p. 2087; and a ſhort hiſtory of ſeveral new ſtars that have appeared within one hundred and fifty years, to the year 1715, Philoſophical Tranſactions, No. 346, vol. xxix. p. 353.

v. 429. *I'm certain 'tis not in the ſcrol.*] See Dr. Harris's Aſtronomical Dialogues, p. 30.

v. 433, 434. *Nor thoſe that drawn for ſigns have been,—To th' houſes where the planets inn.*] "You ſee (ſays Dr. Harris, Aſtronomical Dialogues, p. 30) why aſtronomers call them the twelve ſigns, becauſe they begin or mark out the place of the ſun in the heavens; and alſo why aſtrologers call them houſes, becauſe they aſſign them for dwellings, or places of abode for the planets." Gaſſendus (ſee Vanity of Judiciary Aſtrology, chap. ix. p. 52) demoliſhes the celeſtial houſes, and merrily obſerves (p. 55), "That that man had no dull nor unpleaſant fancy who firſt made the planets provide ſtables for beaſts in the heavens, and take care of greater cattle in the twelfth houſe, and ſmaller in the ſixth."

v. 436. *Unleſs it be that cannon-ball.*] * "The experiment was tried by ſome foreign virtuoſi, who planted a piece of ordnance point-blank againſt the zenith, and having fired it, the bullet never returned back again; which made them all conclude that it ſticks in the mark: But Des Cartes was of opinion that it does but hang in the air." See more, Tale of a Tub, p. 252.

That learn'd philoſophers maintain,
It ne'er came backwards down again;
But in the airy region yet
Hangs like the body of Mahomet:
For if it be above the ſhade
That by the earth's round bulk is made,
'Tis probable it may from far
Appear no bullet but a ſtar.
This ſaid, he to his engine flew,
Plac'd near at hand, in open view,
And rais'd it till it levell'd right
Againſt the glow-worm tail of kite.
Then peeping through, Bleſs us! (quoth he)
It is a planet now I ſee;
And, if I err not, by his proper
Figure, that's like tobacco-ſtopper,
It ſhould be Saturn: yes, 'tis clear,
'Tis Saturn; but what makes him there?
He's got between the dragon's tail,

" A ray of light runs between the ſun and earth in ſix or ſeven minutes; and yet a cannon-ball, ſuppoſing it move all the way as faſt as when it juſt parts from the gun, cannot arrive at the ſun in twenty-five years." Dr. Harris's Aſtronomical Dialogues, p. 75. And at one of the fixed ſtars in 50,000 years. Id. ib. p. 82.

v. 453, 454, 455. *And, if I err not, by his proper—Figure, that's like tobacco ſtopper,—It ſhould be Saturn—*] If a tobacco-ſtopper is turned ſo, as to have a round knob ſhooting out with two ends (and there are many ſuch), it will be like the print we have of Saturn in many books of aſtronomy. (Dr. W. W.)

Dr. Harris (ſee Aſtronomical Dialogues, p. 134, 135) calls this but a mere ridicule: "Though (he ſays) it has its uſe; for it impreſſes itſelf and the thing ſtronger in the memory than perhaps a more juſt and ſerious deſcription would have done."

v. 461,

And farther leg behind o' th' whale;
Pray heaven avert the fatal omen,
For 'tis a prodigy not common;
And can no leſs than the world's end,
Or nature's funeral, portend.
With that he fell again to pry,
Through perſpective more wiſtfully,
When by miſchance the fatal ſtring,
That kept the tow'ring fowl on wing,
Breaking, down fell the ſtar: Well ſhot,
Quoth Whachum, who right wiſely thought
H' had levell'd at a ſtar, and hit it:
But Sidrophel, more ſubtle-witted,
Cry'd out, what horrible and fearful
Portent is this, to ſee a ſtar fall;
It threatens nature, and the doom
Will not be long before it come!
When ſtars do fall, 'tis plain enough,
The day of judgment's not far off:

v. 461, 462. *And can no leſs than the world's end,—Or nature's funeral, portend.*] Spenſer thus deſcribes the fears of the vulgar, upon the appearance of a blazing ſtar:

" Thus as ſhe fled, her eyes ſhe backward threw,
As fearing evil that purſu'd her faſt;
And her fair yellow locks behind her flew,
Looſely diſpers'd with puff of ev'ry blaſt;
All as a blazing ſtar doth far out-caſt
His hairy beams, and flaming locks diſpred;
At ſight whereof the people ſtand aghaſt;
But the ſage wizard tells, as he has read,
That it importunes death, and doleful drearihead."
Fairy Queen, book iii. canto i. ſtan. xvi. vol. ii. p. 371.

Vide Wolfii Lection. Memorab. par. poſt. p. 950.

v 475. *When ſtars do fall.*]

" Sæpe enim ſtellas vento impendente videbis
Præcipites cœlo labi——" Virg. Georg. i. 365, 366.

" And

As lately 'twas reveal'd to Sedgwick,
And ſome of us find out by magic.
Then ſince the time we have to live
In this world's ſhorten'd, let us ſtrive
To make our beſt advantage of it,
And pay our loſſes with our profit.
This feat fell out not long before
The Knight upon the fore-nam'd ſcore,
In queſt of Sidrophel advancing,
Was now in proſpect of the manſion;
Whom he diſcovering, turn'd his glaſs,
And found far off, 'twas Hudibras.
Whachum (quoth he), look yonder ſome
To try or uſe our art are come:
The one's the learned Knight; ſeek out,
And pump 'em what they come about.
Whachum advanc'd, with all ſubmiſs'neſs
T'accoſt 'em, but much more their bus'neſs:

" And oft before tempeſtuous winds ariſe
The ſeeming ſtars fall head-long from the ſkies." Dryden.

" Non cadere in terram ſtellas et ſidera cernis."
Lucret. lib. ii. p. 209.

Vide Wolfii Lection. Memorab. ſub ann. 765, par. i. p. 200. " Hoc tempore ſtellæ de cœlo delapſæ ſunt: ſignificantes papam et clericos, ac eccleſiæ optimates de negotiis cœleſtibus, quorum cura ſola ſolis illis demandata eſſet, deſciſcere, et terrenis mundi rebus ſe involvere."

v. 477. *As lately 'twas reveal'd to Sedgwick.*] William Sedgwick, a whimſical enthuſiaſt, ſometimes a Preſbyterian, ſometimes an Independent, and at other times an Anabaptiſt; ſometimes a prophet, and pretended to foretel things out of the pulpit to the deſtruction of ignorant people; at other times pretended to revelations, and upon pretence of a viſion that doomſ-
day

He held a ſtirrup while the Knight
From leathern bare-bones did alight;
And taking from his hand the bridle,
Approach'd the dark Squire to unriddle:
He gave him firſt the time o' th' day,
And welcom'd him, as he might ſay:
He aſk'd him whence they came, and whither
Their bus'neſs lay? Quoth Ralpho, Hither.
Did you not loſe?— Quoth Ralpho, Nay;
Quoth Whachum, Sir, I meant your way!
Your Knight— Quoth Ralpho, is a lover,
And pains intolerable doth ſuffer:
For lovers hearts are not their own hearts,
Nor lights, nor lungs, and ſo forth downwards.
What time?—Quoth Ralpho, Sir, too long,
Three years it off and on has hung—
Quoth he, I meant what time o' th' day 'tis;
Quoth Ralpho, between ſeven and eight 'tis.

day was at hand, he retired to the houſe of Sir Francis Ruſſel in Cambridgeſhire; and finding ſeveral gentlemen at bowls, called upon them to prepare for their diſſolution; telling them, that he had lately received a revelation, that doomſday would be ſome day the week following. Upon which they ever after called him Doomſday Sedgwick. Wood's Athenæ Oxon. part ii. col. cccxxxv, cccxxxvi, firſt edit.

v. 491. *The one's the learned Knight.*] It appears from Lilly's life, that he and the Knight were acquainted; ſo that from hence, and the Knight's figure, he might well know him at a diſtance. I need not obſerve (for every reader will readily do it) how naturally Whachum makes a diſcovery of the Knight's buſineſs from Ralpho, and how artfully he communicates it to Sidrophel. Upon this diſcovery is founded the Knight's ſurpriſe, and his learned debate with the conjurer, which is gradually worked up to ſuch a warmth, as neceſſarily involves the Knight in a fourth engagement, whereby he happily gains a ſecond victory. (Mr. B.)

Why then (quoth Whachum) my ſmall art
Tells me, the dame has a hard heart,
Or great eſtate—Quoth Ralph, A jointure,
Which makes him have ſo hot a mind t' her.
Mean while the Knight was making water,
Before he fell upon the matter;
Which having done, the wizard ſteps in,
To give him ſuitable reception;
But kept his bus'neſs at a bay,
Till Whachum put him in the way;
Who having now, by Ralpho's light,
Expounded th' errand of the Knight;
And what he came to know, drew near,
To whiſper in the conj'rer's ear,
Which he prevented thus: What was't,
Quoth he, that I was ſaying laſt,
Before theſe gentlemen arriv'd?
Quoth Whachum, Venus you retriev'd,

v. 530. *Quoth Whachum, Venus you retriev'd*] Whachum having pumped Ralph, and learned of him the buſineſs they came about, tells it to his maſter in aſtrological cant. Mars and Venus are the lover and his miſtreſs in oppoſition. She is not Virgo, therefore a widow. (Dr. B.)

v. 535, 536. *Has Saturn nothing to do in it?—One tenth of's circle to a minute.*] The planet Saturn is thirty years (or thereabout) going round the zodiac; three years being the tenth of his circle, the conjurer told the Knight he knew his errand. "Saturni circuitus abſolvitur ſolummodo intra annos proxime triginta." Gaſſendi Aſtronomia, lib. iii. cap. ii. "The time of his revolution (ſays Dr. Harris, Aſtronomical Dialogues, p. 131) is about thirty years, or more exactly ſpeaking in 10,759 days, 6 hours, 36 minutes."

"Then loſt is ſullen Saturn's ample bounds,
Who once in thirty years the world ſurrounds."
J. Taylor's Works, p. 132.

v. 539,

Hogarth del. Ridley sculp

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BRITISH MUSEUM

In oppoſition with Mars,
And no benign friendly ſtars
T' allay the effect. Quoth wizard, So!
In Virgo? Ha! quoth Whachum, No:
Has Saturn nothing to do in it?
One tenth of's circle to a minute.
'Tis well, quoth he.—Sir, you'll excuſe
This rudeneſs I am forc'd to uſe,
It is a ſcheme and face of heaven,
As th' aſpects are diſpos'd this even,
I was contemplating upon,
When you arriv'd; but now I've done.
Quoth Hudibras, If I appear
Unſeaſonable in coming here,
At ſuch a time, to interrupt
Your ſpeculations, which I hop'd
Aſſiſtance from, and come to uſe,
'Tis fit that I aſk your excuſe.

v. 539, 540. *It is a ſcheme and face of heaven,—As th' aſpects are diſpos'd this even.*] See this piece of grimace expoſed, Scot's Diſcovery of Witchcraft, book xi. chap. xxi.

v. 545, 546. ——— *to interrupt—Your ſpeculations.*] From the ſucceeding part of this Canto, it is plain that Sidrophel did not gain the ſame credit with Hudibras that another fortune-teller did with the perſon who conſulted him in a matrimonial caſe. See L'Eſtrange's Fables, part ii. fab. vi. " A fellow (ſays he) that had a wambling towards matrimony, conſulted a man of art in Moor-fields, whether he ſhould marry or not: The cunning man put on his conſidering cap, and gave him this ſhort anſwer: Pray have a care how you marry hand over head (ſays he) as people frequently do; for you are a loſt man if you go that way to work: but if you can have the heart to forbear your ſpouſe's company for three days and three nights, well told, after you two are man and wife, I will be bound to burn my books if you

By no means, Sir, quoth Sidrophel,
The ſtars your coming did fortel;
I did expect you here, and knew,
Before you ſpake, your bus'neſs too.
Quoth Hudibras, Make that appear,
And I ſhall credit whatſoe'er
You tell me after, on your word,
Howe'er unlikely or abſurd.
You are in love, Sir, with a widow,
Quoth he, that does not greatly heed you,

you do not find the comfort of it. The man took the virgin to his wedded wife, and kept his diſtance accordingly; while the woman in the mean time took pet, and parted beds upon it, and ſo the wizard ſaved his credit."

Leſs fortunate in this reſpect was Dr. William Ramſey, with whom Dr. Young was acquainted. See Sidrophel Vapulans, p. 31, "who publicly boaſted of ſkill enough in aſtrology to foreknow a man's fate, particularly whether he was born to be rich, fortunate in marriage, &c. and depended ſo much upon it as to aſſure himſelf of great wealth, and happy nuptials; who yet died poor in a gaol, after he had married ſuch a wife, as prevailed on him to write that ſatire, entitled, Conjugium Conjurgium."

Some of the ſaints of thoſe times, in caſes of matrimony, took a different method, and pretended to ſeek the Lord, as appears from the following prayer of Mr. George Swathe, miniſter of Denham in Suffolk. See his Prayers, publiſhed 1739, p. 15. "O my good Lord, &c. I this night deſire thy counſel in behalf of Roger Horſteede of Hengreave: Thou, Lord, knoweſt whether it be better for him to live a ſingle life, or to marry the firſt woman that was propounded to him, with whom he has been thrice, who loves him well; or to accept of the ſecond maid proffered him, which is further off, whom he hath only ſeen once, ſhe having carnal friends, and more beauty, and more pleaſing behaviour than the former, who hath godly friends: yet at this preſent I know neither of theſe, nor any of their friends by name or face. Lord, I deſire thy ſpecial counſel which I ſhall adviſe him unto, or to live as he is. I know not of theſe three things which is beſt for him to chuſe: I pray thee guide me in my judgment, that ſo I may in due time direct him what way

And for three years has rid your wit
And paſſion, without drawing bit;
And now your bus'neſs is to know
If you ſhall carry her or no.
Quoth Hudibras, You're in the right,
But how the devil you come by't
I can't imagine; for the ſtars,
I'm ſure, can tell no more than a horſe;
Nor can their aſpects (though you pore
Your eyes out on 'em) tell you more

way to chuſe what to do. Thou, O my God, knoweſt what way is beſt, what courſe will be moſt for thy glory, and for his good. Lord, he deſires to reſign his will to thy will, he deſires to go in that way wherein thou wilt meet him, wherein thou wilt bleſs him, wherein he may gain thee moſt glory in his life and converſation. If thou wilt continue to him the gift of chaſtity, as thou haſt for thirty-five years, then perſuade his heart that way: If thou wilt have him accept of the firſt offer, then direct him that way: If thou wilt have him take the ſecond proffer, then counſel him that way; or ſhew to me which of theſe ways is beſt, that I may direct him as from thy counſel. Lord, let thy hand appear in the pitching of his heart upon that choice which thou wouldſt have him make; let thy providence appear in his choice. Hear my deſires, petitions, and requeſts for him."

v. 550. *The ſtars your coming did foretel.*] "How to determine their influence particular (ſays the author of the Turkiſh Spy, vol. viii. book iv. letter x.) by divination, by calculating nativities, erecting horoſcopes, and other ſchemes of aſtrology: to foretel things to come, to avoid prognoſticated evils, and engroſs all happy events; to predict other mens fates, whilſt we are ignorant of our own, &c. is a thing which appears to me beyond the power of human reaſon, and a ſcience built on ſand."

v. 557. *You are in love, Sir, with a widow.*] See gipſey-fortune-teller to Sir Roger de Coverly, Spectator, No. 130.

v. 565, 566. ——— *for the ſtars,—I'm ſure, can tell no more than a horſe.*] Paracelſus (according to Mr. Webſter, Diſplaying

Than th' oracle of ſieve and ſheers,
That turns as certain as the ſpheres:
But if the devil's of your counſel,
Much may be done, my noble Donzel;
And 'tis on his account I come,
To know from you my fatal doom.
Quoth Sidrophel, If you ſuppoſe,
Sir Knight, that I am one of thoſe,
I might ſuſpect, and take the alarm,
Your bus'neſs is but to inform;

of ſuppoſed Witchcraft, chap. xvii. p. 340) was of a different opinion: "Præterea ſideribus nota ſunt omnia, quæ in naturâ exiſtunt: unde (inquit) ſapiens dominabitur aſtris: is ſapiens, qui virtutes illas ad ſui obedientiam cogere poteſt."

Nay ſome aſtrologers (ſee Gaſſendus's Vanity of Judiciary Aſtrology, p. 6) ſuppoſed, "That in the zodiac were twelve princely gods preſiding over the twelve ſigns, there being beſides thirty other ſtars as privy counſellors to thoſe deities, which did obſerve and recount all occurrences upon earth, that the celeſtial ſenate might conſult and decree accordingly."

v. 569. *Than th' oracle of ſieve and ſheers.*] See the manner of trying this fooliſh experiment in Wierus, De Præſtigiis Dæmonum, lib. ii. cap. xii. p. 196; and in Scot, Diſcovery of Witchcraft, book xii. chap. xvii. p. 262; book xvi. chap. v. p. 478.

v. 572. ——— *my noble Donzel.*] Or Don. The word uſed by Face to Surley, who (in Ben Jonſon's Alchymiſt, act iv. ſc. iii. and ſc. vi.) acted the part of a Spaniard.

v. 578. ——— *but to inform.*] At that time there was a ſevere inquiſition againſt witches, conjurers, &c. (Mr. W.) as there was at the beginning of the reign of King James I. I find in Rymer's Fœdera, vol. xvi. p. 666, a ſpecial pardon from King James to Simon Read, for practiſing the black art.

v. 580. *You have a wrong ſow by the ear.*] One of Sancho Pancha's proverbial expreſſions. "He that thinks to grunt at me, has a wrong ſow by the ear." Don Quixote, vol. ii. chap. xx. p. 249.

v. 581,

But if it be, 'tis ne'er the near,
You have a wrong ſow by the ear:
For I aſſure you, for my part,
I only deal by rules of art;
Such as are lawful, and judge by
Concluſions of aſtrology:
But for the devil, know nothing by him,
But only this, that I defy him.
Quoth he, Whatever others deem ye,
I underſtand your metonymy;

v. 581, 582. *For I aſſure you, for my part,—I only deal by rules of art.*] Gaſſendus obſerves (ſee Vanity of Judiciary Aſtrology, p. 136), "That Heminga, a modern, having propoſed thirty eminent nativities, and reduced them to ſtrict examination, according to the beſt rules of art, he declared, that the experiments did by no means agree with the rules, ſad events befalling ſuch as were born under the moſt happy and promiſing poſitions of heaven; and good befalling ſuch as the heavens frowned upon, and threatened all the ruin and miſchief unto that can be imagined: and therefore concluded, that aſtrologers, when they give judgment of a nativity, are generally the whole heavens wide of the truth." Nay, Cardan himſelf owned (See Gaſſendus's Vanity of Judiciary Aſtrology, p. 159), "That, of forty things, ſcarce ten happened right."

v. 584. *Concluſions of aſtrology.*] Mr. Ward, rhetoric profeſſor of Greſham college [ſee his Lives of the Profeſſors, p. 126), informs us, that the learned Mr. Gataker deſiring Mr. Henry Briggs, the firſt geometry profeſſor of that college, to give him his judgment concerning judiciary aſtrology, his anſwer was, "That he conceived it to be a mere ſyſtem of groundleſs conceits." And Mr. Oughtred calls him the mirror of the age, for his excellent ſkill in geometry. Tacitus of old has expoſed them; ſee Sir Henry Savile's Tranſlation, vol. iii. book i. p. 44. Kircher ſpeaks contemptibly of them (Athanaſii Kircheri Itiner. exſtatic. in globum Jovis, p. 213). "Non poſſum non improbare improbam quorundam aſtrologorum audaciam et temeritatem, qui tam tuto et confidenter de fortunâ, et eventibus, tum regnorum, tum nationum ſecuturis vaticinantur, dum aſtrologiam infallibilibus veritatis regulis aſtringere ſe poſſe putant." Wolfius (Lect. Memor. par. i.

Your words of ſecond-hand intention,
When things by wrongful names you mention;
The myſtic ſenſe of all your terms,
That are indeed but magic charms,
To raiſe the devil, and mean one thing,
And that is down-right conjuring:

p. 796) has given a remarkable account of an aſtrologer's ſon at Milan, who was hanged, and thereby had eluded all the rules of his father's art. See the art fully expoſed, Diſſertat. Favorini Philoſophi adverſus eos qui Chaldæi appellantur; A. Gellii Noct. Attic. lib. xiv. cap. i; Jo. Pici Mirandulæ, lib. vi. tom. i. p. 397; Fra. Valeſii, lib. de Sacrâ Philoſophiâ, cap. xxxi; Turkiſh Spy, vol. viii. book iv. chap. x; Gaſſendus's Vanity of Judiciary Aſtrology, paſſim.; Preface to Dr. Long's Aſtronomy, p. 5; and Dr. James Young's Sidrophel Vapulans, p. 34, where it is fully expoſed by many learned men who had ſtudied that art.

v. 588. *I underſtand your metonymy.*] Metonymy is a figure in rhetoric, which implies a changing or putting of one name or thing for another; as when the cauſe is put for the effect, the ſubject for the adjunct, or contrarily.

v. 592, 593. *That are indeed but magic charms,—To raiſe the devil,——*] Mottray (Travels, vol. ii. p. 334) ſeems to diſpute the poſſibility of raiſing the devil; and endeavours to confirm his opinion by a remarkable ſtory of Baron L——, a Daniſh priſoner of war, who was confined in one of the priſons of Stockholm, for having been convicted of a deſign of treating with the devil, for a certain ſum of money, which at that time he ſtood in extreme need of; and to this end, inſtead of ink, he had with his own blood ſigned a bond, by which he himſelf, and ſome companions of his (who for want of money and credit had ſigned it in the ſame manner), firmly and truly made their ſouls over to the infernal ſpirit after their deaths, upon condition that he would pay them down that ſum: but neither he, nor any of the reſt, could compaſs their deſired end, notwithſtanding all the pains they took about it; going by nights under gibbets, and in burying-places, to call upon him, and deſiring him to truſt them; but neither body nor ſpirit (ſays he) ever came to treat with them: at laſt one of them finding the devil would not help him, determined to try what he could do for himſelf; and having robbed and murdered a man, he was taken up, tried, and executed, and in his confeſſion he owned the tranſaction and intent. And in Baron L——'s

And in itſelf more warrantable,
Than cheat or canting to a rabble,
Or putting tricks upon the moon,
Which by confed'racy are done.
Your ancient conjurers were wont
To make her from her ſphere diſmount,

L——'s chamber the bond was found, but torn to pieces, as void, and of none effect.

v. 599, 600. *Your ancient conjurers were wont—To make her from her ſphere diſmount.*] This power was aſcribed to them by the hea then poets. Thus Virgil ſpeaks, Bucol. Ecl. viii. 69, 70.

" Carmina vel cœlo poſſunt deducere Lunam:
Carminibus Circe ſocios mutavit Ulyſſei."

" Pale Phœbe, drawn by verſe, from heaven deſcends,
And Circe chang'd with charms Ulyſſes' friends." Dryd.

And Canidia, the witch in Horace, boaſts of her power in this reſpect:

" Meæque terra cedit inſolentiæ,
An quæ movere cereas imagines
(Ut ipſe noſti curioſus) et Polo
Diripere Lunam' ———

Horat. Canid. Epod. xvii. 75, &c.

And the witch in Ovid pretended to the ſame power:

" Te quoque Luna traho," &c. Metamorph. vii. 207, &c.

" And thee, Titania, from thy ſphere I hail,
Though braſs reſounding thy extremes avail."

Mr. G. Sandys.

This opinion ſeems to be ſneered by Propertius, in the following lines, lib. i. eleg. i. 19.

" At vos deductæ quibus eſt fallacia Lunæ,
Et labor in magicis ſacra piare focis,
En agedum Dominæ mentem convertite noſtræ,
Et facite illa meo palleat ore magis.
Tunc ego crediderim vobis, et ſidera et amnes
Poſſe Cyteinis ducere carminibus."

Vide Tibull. de Facinatrice, lib. i. eleg. ii.

The author of this opinion (as Mr. Sandys obſerves, Notes upon the 7th book of Ovid's Metamorph. p. 144, edit. 1640) was Aglonice, the daughter of Hegemon, " who, being ſkilful in aſtronomy, boaſted to the Theſſalian women (foreknowing the time of the eclipſe) that ſhe ſhould perform it at ſuch a ſeaſon,

And to their incantations ſtoop;
They ſcorn'd to pore through teleſcope,
Or idly play at bo-peep with her,
To find out cloudy or fair weather,
Which every almanac can tell
Perhaps as learnedly and well
As you yourſelf—Then, friend, I doubt
You go the fartheſt way about.
Your modern Indian magician
Makes but a hole in th' earth to piſs in,

which happening accordingly, they gave credit to her deception. Nor is it a wonder, ſays Vives, that thoſe learned men (namely, Pindarus and Steſichorus) ſhould believe, that the moon was drawn down from heaven, ſince a ſort of men, as we remember, believed an aſs had drunk her up; becauſe as ſhe ſhone in the river where he drank, a cloud on the ſudden overſhadowed her: For this the aſs was impriſoned, and, after a legal trial, immediately ripped up, to let the moon out of his belly, that ſhe might ſhine out as formerly." Columbus impoſed upon the Jamaicans in the ſame manner, by foretelling an eclipſe to happen two days after, which they took for a miracle. Purchaſe's Pilgrims, vol. v. p. 606.

v. 609, 610. *Your modern Indian magician—Makes but a hole in th' earth to piſs in*, &c.] The tranſlator of Torquemeda, entitled, The Spaniſh Mandeville, fol. 62, gives the following account: "Amongſt other things, which are written in the Maleus Maleficarum, you ſhall find, that the commiſſioners having apprehended certain ſorcereſſes, willed one of them to ſhew what ſhe could do, aſſuring her life on condition, that from thence forward ſhe ſhould no more offend in the like: Whereupon, going out into the fields, in preſence of the commiſſioners and many others, ſhe made a pit in the ground with her hands, making water therein; which being done, ſhe ſtirred about the urine with one of her fingers, out of which by little and little, after ſhe had made certain characters, and mumbled a few words, there roſe a vapour, which aſcending upward like a ſmoke, began to thicken of itſelf in the midſt of the region of the air, gathering and making there a black fearful cloud, which caſt out ſo many thunders and lightnings, that it ſeemed to be a thing helliſh and infernal. The

And ſtraight reſolves all queſtions by't,
And ſeldom fails to be i' th' right.
The Roſicrucian way's more ſure
To bring the devil to the lure.
Each of 'em has a ſeveral gin,
To catch intelligences in:
Some by the noſe with fumes trepan 'em,
As Dunſtan did the devil's grannum;
Others with characters and words,
Catch 'em, as men in nets do birds;

woman remaining all this while ſtill, aſked the commiſſioners at laſt, where they would have that cloud diſcharge a great quantity of ſtones? They pointing to a certain place, where it could do no hurt, the cloud of a ſudden began to move itſelf with a great furious bluſtering of winds; and in a ſhort ſpace, coming over the place appointed, diſcharged a great number of ſtones, like a violent ſhower, directly within the compaſs thereof." See Travels of Le Blanc, part ii. chap. xxiii. p. 302; and ſomething remarkable, Wolfii Lection. Memorab. par. i. p. 278; and other ſtories of this kind, with a confutation, Scot's Diſc. of Witchcraft, chap. xiii. p. 60.

v. 617, 618. *Some by the noſe with fumes trepan 'em,—As Dunſtan did the devil's grannum.*] St. Dunſtan was made Archbiſhop of Canterbury anno 961. His ſkill in the liberal arts and ſciences (qualifications much above the genius of the age he lived in) gained him firſt the name of a conjurer, and then of a ſaint. He is revered as ſuch by the Romaniſts, who keep an holiday, in honour of him, yearly on the 19th of May. The monkiſh writers have filled his life with romantic ſtories, and among the reſt with this mentioned by our poet: He was (ſay they) once tempted to lewdneſs by the devil, under the ſhape of a fine lady; but, inſtead of yielding to her temptations, he took the devil by the noſe with a pair of red hot tongs. See Engliſh Martyrology, by a catholic prieſt, 1608, p. 244; Wheatley's Rational Illuſtrat. fol. edit. p. 66; Winſtanley's England's Worthies, p. 25.

v. 619. *Others with characters and words*, &c.] See Chaucer's third Book of Fame, Works, 1602, fol. 267; Webſter's Diſplaying of ſuppoſed Witchcraft, chap. xvii. p. 321, &c.

v. 627,

And ſome with ſymbols, ſigns, and tricks,
Engrav'd in planetary nicks,
With their own influences will fetch 'em
Down from their orbs, arreſt, and catch 'em;
Make 'em depoſe and anſwer to

v. 627, 628. *Bumbaſtus kept a devil's bird—Shut in the pommel of his ſword.*] Naudæus (in his Hiſtory of Magic, tranſlated by Davies, chap. xiv. p. 185) obſerves of this familiar ſpirit, "that though the alchymiſts maintain, that it was the ſecret of the philoſopher's ſtone, yet it were more rational to believe that if there was any thing in it, it was certainly two or three doſes of his laudanum, which he never went without, becauſe he did ſtrange things with it, and uſed it as a medicine to cure almoſt all diſeaſes."

Paracelſus had ſuch an opinion of his own chemical noſtrums, that he gloried he could make men immortal by the philoſopher's ſtone, potable gold, and other arcana; and yet he himſelf died at the age of forty-ſeven. Vide Arcana Paracelſi Op. Van Helmont, p. 479; Sir Tho. Browne's Vulgar Errors, book iii. ch. xii; Wolfii Lection. Memorab. par. ii. p. 284, 285.

Paracelſus was called Aurelius, Philippus, Paracelſus, Theophraſtus, Bombaſtus, de Hohenhiem. He was born at the village of Einſidlen, two German miles diſtant from the Helvetic Tigurum, now called Zurich. It is ſaid, that for three years he was a ſow gelder. His father, William Hohenhiem (a baſe child of a Maſter of the Teutonic Order), not only left him a collection of rare and valuable books, but committed him firſt to the care of Trimethius, Abbot of Spanheim, and afterwards to Sigiſmund Fugger, of Zurich, famous for his chemical arcana. According to his own account, he viſited all the univerſities of Europe; and at twenty years of age had ſearched into the mines of Germany and Ruſſia, till at laſt he was taken priſoner by the Tartars, and by them ſent to Conſtantinople. In his travels he obtained a collection of the moſt ſovereign remedies for all diſtempers, from doctors of phyſic, barbers, old women, conjurers, and chemiſts; and was afterwards employed as a doctor and ſurgeon in armies, camps, and ſieges. He ſignalized himſelf at firſt by a raſh inconſiderate uſe of mercury and opium in the cure of the leproſy, pox, ulcers, and dropſies. The efficacy of mercury was not at that time well underſtood; and according to the then opinion, opium being cold in the fourth degree, the uſe of it, through fear, was

All queſtions, ere they let them go.
Bumbaſtus kept a devil's bird
Shut in the pommel of his ſword,
That taught him all the cunning pranks
Of paſt and future mountebanks.
Kelly did all his feats upon
The devil's looking-glaſs, a ſtone;

very much neglected; inſomuch that, by his raſhneſs and boldneſs in the uſe of theſe, he performed many cures, which the regular phyſicians could not do: Amongſt which that on Frobenius of Baſil was the moſt remarkable; for, through his intereſt, he was invited by the magiſtrates of that place to read public lectures in phyſic and philoſophy; where he ſoon ordered the works of Galen and Avicenna to be burnt, declaring to his auditors at the ſame time, that if God would not aſſiſt him, he would adviſe and conſult with the devil. Vide Zwinger's Theatrum, page 227; Boerhaave's Chemiſtry, vol. ii. p. 22; Collier's Dict. (Mr. M.) Probably from his affected language, ſwelling and bluſtering nonſenſe, came the word *bombaſt*.

v. 631, 632. *Kelly did all his feats upon—The devil's looking-glaſs, a ſtone.*] This Kelly was chief ſeer (or as Lilly calls him, Speculator) to Dr. Dee, Life, p. 99; was born at Worceſter, and bred an apothecary, and was a good proficient in chemiſtry, and pretended to have the grand elixir (or philoſophers ſtone) which Lilly in his Life (p. 101) tells us he made, or at leaſt received ready made from a friar in Germany, on the confines of the Emperor's dominions. He pretended to ſee apparitions in a chryſtal or beryl looking-glaſs (or a round ſtone like a chryſtal). Alaſco Palatine of Poland, Pucel a learned Florentine, and Prince Roſemberg of Germany, the Emperor's Viceroy in Bohemia, were long of the ſociety with him and Dr. Dee, and often preſent at their apparitions, as was once the King of Poland himſelf: But Lilly obſerves, that he was ſo wicked, that the angels would not appear to him willingly, nor be obedient to him. Life, p. 101.

Wever (Funeral Monuments) allows him to have been a chemiſt, that he loſt his ears at Lancaſter, and raiſed a dead body in that country by necromancy: That Queen Eliſabeth ſent for him out of Germany; but climbing over a wall at Prague, where it is reported he was impriſoned for a chemical cheat put on the Emperor, he broke his legs, and bruiſed himſelf ſo that he died ſoon after. He offered to raiſe up devils before Alaſco, June 19, 1581.

His

Where playing with him at bo-peep,
He ſolv'd all problems ne'er ſo deep.
Agrippa kept a Stygian pug,
I' th' garb and habit of a dog,
That was his tutor, and the cur
Read to the occult philoſopher,

His ſpirits told him, 1584, he ſhould die a violent death. Kelly, as I remember, is called Sir Edward by Mr. Aſhmole. Qu. Whether Queen Eliſabeth knighted him for ſecret ſervices? (Mr. S. W.) See more of him, Relation of what paſſed between Dr. Dee and ſome Spirits, with a preface by Meric Caſaubon, 1659, folio, paſſim; Sir Fra. Bacon's Apophthegms, No. 135; Aſhmole's Theatrum Chemicum Britannicum, prope finem; Wever's Funeral Monuments, p. 45, 46; Ben Jonſon's Alchymiſt, act iv. ſc. i.

v. 632. *The devil's looking-glaſs.*] Dr. Dee obſerves (ſee Appendix Chronic. Johann. Glaſton. p. 516) that he ſhewed his famous glaſs, and the properties of it, to Queen Eliſabeth.

This kind of juggling is mentioned by Fernelius, an eminent phyſician, (lib i. cap. xi. De abditis rerum cauſis, p. 111, edit. Genevæ, 1647.) "Vidi quendam, vi verborum ſpectra varia in ſpeculum derivare, quæ illic quæcunque imperaret, mox aut ſcriptis, aut veris imaginibus ita dilucide exprimerent, ut prompte et facile ab aſſidentibus omnia internoſcerentur. Audiebantur quidem verba ſacra, ſed obſcœnis nominibus ſpurce contaminata: cujuſmodi ſunt elementorum poteſtates; horrenda quædam et inaudita principum nomina, qui Orientis, Occidentis, Auſtri, Aquiloniſque regionibus imperant." Vide Wolfii Lection. Memorab. par. poſt. p. 420. De Johanne Teutonico. See Lilly's Life, p. 50; Scott's Diſcovery of Witchcraft, book xv. chap. xi. xii. p. 411; Webſter's Diſplaying of Suppoſed Witchcraft, p. 310.

v. 635. *A Stygian pug.*] Vide Pauli Jovii Elog. Doctor. Viror. p. 187. Carm. (ib.) Baptiſtæ Poſſevini.

" Latomi.

Hunc tumulum haud charites ſervant,
Sed Erynnies atræ;
Non muſæ, at ſparſis anguibus Eumenides:
Colligit Alecto Cineres, miſcetque aconito,
Grataque dat Stygio liba voranda Cani.
Qui quod erat vivum comitatus, atrociter Orci,
Nunc quoque per cunctas raptat agitque vias;
Inſultatque adeo, et furias quia noverat omneis,
Salutat, injungit nomine quamque ſuo.

O miſeras

And taught him ſubt'ly to maintain
All other ſciences are vain.
To this, quoth Sidrophello, Sir,
Agrippa was no conjurer,
Nor Paracelſus, no nor Behmen;
Nor was the dog a cacodæmon,

O miſeras arteis, quæ ſolæ ea commoda præſtant,
Accedat Stygias notus ut hoſpes aquas."

v. 639, 640. *And taught him ſubt'ly to maintain—All other ſciences are vain.*] Nothing can be more pleaſant than this turn given to Agrippa's ſilly book, De Vanitate Scientiarum. (Mr. W.)

v. 644. *Nor was the dog a cacodæmon.*] Paulus Jovius (Elog. Doctor. Viror. edit. Baſil. 1577, p. 187) gives in to the opinion of Agrippa's being a conjurer, and his dog a cacodæmon. "Exceſſit e vitâ nondum ſenex apud Lugdunum, ignobili et tenebroſo in diverſorio; multis eum tanquam necromantiæ ſuſpicione infamem, execrantibus; quod cacodæmonem nigri canis ſpecie circumduceret; ita ut quum propinquâ morte ad pœnitentiam urgeretur, cani collare loreum magicis per clavorum emblemata inſcriptum notis exolverit; in hæc ſuprema verba irate prorumpens: Abi perdita beſtia, quæ me totum perdidiſti: nec uſquam familiaris ille canis, ac aſſiduus itinerum omnium comes, et tum morientis domini deſertor, poſtea conſpectus eſt, quum præcipiti fugæ ſaltu in Ararim ſe immerſiſſe, nec enataſſe ab his, qui id vidiſſe aſſerebant, exiſtimetur."

Wierus, who was Agrippa's pupil and domeſtic, clears him from this heavy charge. He owns that he had a dog and a bitch, named Monſieur and Mademoiſelle, which were great favourites; that the dog lay conſtantly under his bed, and was fed at his table: and as he knew moſt things that were tranſacted in foreign nations, the imprudent vulgar aſcribed this to his dog, taking him to be a dæmon. But he obſerves, that in truth he correſponded with learned men in all nations, and daily received his intelligence from them. De Præſtig. Dæmon. lib. ii. cap. v. p. 164. See Hiſtory of Magic, chap. xv. p. 200. See Glycas's account of Simon Magus's black dog, Heywood's Hierarchy of Angels, lib. vii. p. 476; and of two dogs at Salem, accounted cacodæmons, or ſomething as bad, for which they were put to death. Dr. Hutchinſon's Hiſtorical Eſſay of Witchcraft, p. 82; and Wierus's Definition of a Cacodæmon, lib. i. cap. xxi.

v. 655.

But a true dog that would ſhew tricks
For th' Emperor, and leap o'er ſticks;
Would fetch and carry, was more civil
Than other dogs, but yet no devil;
And whatſo'er he's ſaid to do,
He went the ſelf-ſame way we go.
As for the Roſicroſs philoſophers,
Whom you will have to be but ſorcerers,
What they pretend to is no more
Than Triſmegiſtus did before,
Pythagoras, old Zoroaſter,
And Apollonius their maſter;
To whom they do confeſs they owe

v. 655. —— *old Zoroaſter.*] The King of the Bactrians of that name, who was ſlain by Ninus, or Semiramis, has been commonly reputed the firſt inventor of magic. But Dr. Howel (ſee Inſtitution of General Hiſtory, part i. book i. chap. ii. p. 12) is of opinion, that Zoroaſtres the magician lived many years after this King of the Bactrians. Fabricius thinks it a difficult matter to adjuſt the time in which he lived, there being ſeveral of that name. Biblioth. Græc. tom. i. lib. i. cap. xxxvi. p. 243. Vide Ammiani Marcellini Rerum Geſtar. lib. xxiii. p. 374; Menagii Obſervat. in Diogenem Laertium, lib. i. edit. Pariſ. 1681; Jo. Pici Mirandul. in Aſtrolog.; Sir Walter Raleigh's Hiſt. of the World, edit. 1614, p. 170; Dr. Heywood's Hierarchy of Angels, p. 469; Dean Prideaux's Connect. &c. part i. book iv. p. 167, folio edit.; Moyle's Works, vol. ii. p. 36, &c.; Hearne's Syſtem of Univerſal Hiſtory, vol. i. p. 398; Turkiſh Spy, vol. iv. book iv. chap. ix; Dr. Hutchinſon's Hiſtorical Eſſay, p. 13.

v. 656. *And Apollonius their maſter.*] Apollonius Tyanæus's life was written by Philoſtratus and Damis. Vide Stephani Theſ. Linguæ Latinæ, Lewis's Hiſtory of the Parthian Empire, p. 237, &c. He was a great magician; and ſome heathens, in ſpite to Chriſtianity, affirm, that his miracles were as great as thoſe of Chriſt and his apoſtles. See a remarkable account of him, Fleury's Eccleſ. Hiſt. vol. ii. p. 70, 71, 101, 111, 148, 154, 155; Wier. de Præſtig. Dæmon. lib. ii. cap. iii. xi; Dr. Meric Caſaubon's

All that they do, and all they know.
Quoth Hudibras, Alas! what is't t' us,
Whether 't was ſaid by Triſmegiſtus,
If it be nonſenſe, falſe, or myſtic,
Or not intelligible, or ſophiſtic?
'Tis not antiquity, nor author,
That makes truth truth, altho' time's daugh-
'Twas he that put her in the pit, [ter;
Before he pull'd her out of it:
And as he eats his ſons, juſt ſo
He feeds upon his daughters too:
Nor does it follow, 'cauſe a herald
Can make a gentleman, ſcarce a year old,

bon's Preface to Dr. Dee's book of Spirits. He lived in the days of Domitian and Adrian. Vide Suidæ Lex. Fabricii Bibliothec. Græc. lib. iv. cap. xxiv. lix. See a long liſt of magicians, Turkiſh Spy, vol. vii. book iii. letter v.

v. 665, 666. *'Twas he that put her in the pit,—Before he pull'd her out of it.*] This ſatire is fine and juſt. Cleanthes ſaid, that truth was hid in a pit. Yes (ſays our author), but you Greek philoſophers were they who firſt put her there, and then claimed to yourſelves ſo much merit in drawing her out again. The firſt Greek philoſophers extremely obſcured truth by their endleſs ſpeculations; and it was the pretended buſineſs of their ſucceſſors to clear up matters. This does honour to our author's knowledge of antiquity. (Mr. W.)

v. 667, 668. *And as he eats his ſons, juſt ſo—He feeds upon his daughters too.*] Chronus is ſaid, by the mythologiſts, to have devoured his ſons. Truth is ſaid to be the daughter of Time; which Time is called by the Greeks Chronus, and ſo he may be ſaid to eat his daughters. (Mr. W.)

v. 669, 670, 671, 672. *Nor does it follow, 'cauſe a herald—Can make a gentleman, ſcarce a year old,—To be deſcended of a race—Of ancient kings in a ſmall ſpace.*] A ſneer upon the mock gentry of thoſe times, who, as they increaſed in riches, thought proper to lay claim to pedigrees to which they had no right.

" Cornelius

To be deſcended of a race
Of ancient kings in a ſmall ſpace,
That we ſhould all opinions hold
Authentic that we can make old.
Quoth Sidrophel, It is no part
Of prudence to cry down an art;
And what it may perform deny,
Becauſe you underſtand not why,
(As Averrhois play'd but a mean trick,
To damn our whole art for eccentric)

" Cornelius Holland, a ſervant of the Vanes, got ſo much wealth, as to make him ſaucy enough to hire William Lilly, and other pamphleteers, to derive his pedigree from John Holland Duke of Exeter, although it be known he was originally a link-boy." Walker's Hiſtory of Independency, part ii. p. 26, 27.

Such gentry were Thomas Pury the elder, firſt a weaver in Gloceſter, then an ignorant ſolicitor (Hiſtory of Independency, part i. p. 167); John Blackſton, a poor ſhopkeeper of Newcaſtle (id. ib. p. 169); John Birch, formerly a carrier, afterwards a colonel (ib. p. 171); Richard Salway, colonel, formerly a grocer's man (id. ibid.); Thomas Rainſborough, a ſkipper of Lynn, colonel and vice-admiral of England (id. ib.); Colonel Thomas Scot, a brewer's clerk (ibid. p. 173); Colonel Philip Skippon, originally a waggoner to Sir Fra. Vere (ſee an account of his riſe, Hiſtory of Independency, part i. p. 116, 117); Colonel J Jones, a ſerving man (Bate's Lives of the Regicides, p. 22); Colonel Barkſtead, a pitiful thimble and bodkin goldſmith (Hiſtory of Independency, part ii. p. 155); Colonel Pride, a foundling and drayman (Hiſtory of Independency, part ii. p. 252); Colonel Hewſon, a one-eyed cobbler; and Colonel Harriſon, a butcher. Theſe and hundreds more affected to be thought gentlemen, and lorded it over perſons of the firſt rank and quality.

" Do you not know, that for a little coin,
Heralds can foiſt a name into the line?"
Dryden's Hind and Panther.

This practice of the heralds is bantered by Sir Richard Steele, (in his Mock Funeral, or Grief Alamode) where he introduces the

For who knows all that knowledge contains?
Men dwell not on the tops of mountains,
But on their ſides, or riſing's ſeat;
So 'tis with knowledge's vaſt height.
Do not the hiſt'ries of all ages
Relate miraculous preſages
Of ſtrange turns in the world's affairs
Foreſeen b' aſtrologers, ſoothſayers,
Chaldeans, learn'd Genethliacs,
And ſome that have writ almanacs?

the ſervant of Sable the undertaker, expreſſing himſelf in the following manner:

" Sir, I had come ſooner, but I went to the herald's for a coat for Alderman Gathergreaſe, that died laſt night. He has promiſed to invent one againſt to-morrow.

Sable. Ah, pox take ſome of our cits; the firſt thing after their death is to take care of their birth. Pox, let him bear a pair of ſtockings; for he is the firſt of his family that ever wore one."

See an account of the Biſcayan, Don Quixote, vol. i. book i. chap. viii. p. 71; and of ſuch gentry, Beaumont and Fletcher's play, entitled, Nice Valour, or Paſſionate Madman, Works, part ii. p. 501.

v. 679, 680. *As Averrhois play'd but a mean trick,—To damn our whole art for eccentric.*] Averrhois was an Arabian phyſician, ſurnamed Commentator, who lived at Cordova in Spain, in the year 1140. Vide Naucleri Chronograph. vol. ii. p. 85; Collier's Dictionary. " Averrhoes celeber philoſophus, &c. ubique aſtronomiam lacerat, damnat, infectatur.—Aſtrologorum opinionem, de cœleſtibus imaginibus, quibus ſubeſſe terrena figuræ ſimilis animalia putant, fabuloſam dicit, quâ tamen ſublatâ, ruit maxima pars aſtrologicæ ſuperſtitionis: alibi quidem (ait) contraria philoſophiæ, alibi fere omnia falſa dogmata aſtrologorum: tum artem in univerſum vanam et infirmam." Jo. Pici Mirandulæ in Aſtrolog. lib. i. tom. i. p. 282. Vide etiam Jo. Fra. Pici Mirandulæ De Rerum Prænotione, lib. v. cap. vi. tom. ii. op. p. 359.

v. 689. *Chaldeans, learn'd Genethliacs.*] Gaſſendus obſerves of the Chaldeans (Vanity of Judiciary Aſtrology, chap. xv. p. 98, edit. London, 1659, from Sextus Empiricus), " That when they

The Median Emp'ror dreamt his daughter
Had piſs'd all Aſia under water,
And that a vine, ſprung from her haunches,
O'erſpread his empire with its branches:
And did not ſoothſayers expound it,
As after by the event he found it?
When Cæſar in the ſenate fell,
Did not the ſun eclips'd foretel,
And, in reſentment of his ſlaughter,
Look'd pale for almoſt a year after?

were to obſerve the time of an infant's nativity, one Chaldean ſat watching on the top of an hill, or other eminent place, not far from the groaning chamber, and attended to the ſtars; and another remained below with the woman in travail, to give the ſign, by ringing a kettle or pan, at the inſtant of her delivery; which the other taking, obſerved the ſign of the zodiac then riſing above the horizon, and accordingly they gave judgment of the infant's fortune; and this if the birth happened in the night: but if in the day, he that ſat upon the high place, obſerved only the motion of the ſun." See Gaſſendus's remarks upon it; and his firſt and ſecond chapters, and the fourteenth, entitled, The Genethliacal Part of Aſtrology examined and exploded. Sexti Empirici adverſ. Mathematicos, lib. v. p. 110; Aurelianæ, 1621; Mr. Whiſton's Account of the Riſe and Progreſs of Mathematics, prefixed to his Euclid, 1727, p. 5.

v. 691. *The Median Emp'ror dreamt his daughter*, &c.] * Aſtyages, King of Media, had this dream of his daughter Mandane, and the interpretation from the Magi; wherefore he married her to a Perſian of mean quality, by whom ſhe had Cyrus, who conquered all Aſia, and tranſlated the empire from the Medes to the Perſians. Herodot. Clio. lib. i. p. 50. edit. Hen. Stephani.

v. 697. *When Cæſar in the ſenate fell*, &c.] * "Fiunt aliquando prodigioſi et longiores ſolis defectus, quales occiſo Cæſare Dictatore, et Antoniano bello totius anni pallore continuo." Plinii Nat. Hiſt. lib. ii. cap. xxx.

The prodigies and apparitions preceding his death are mentioned by ſeveral writers. By Virgil, in his firſt Georgic:

"Earth, air, and ſeas with prodigies were ſign'd,
And birds obſcene and howling dogs divin'd ——

Blood

Auguſtus having b' overſight
Put on his left ſhoe 'fore his right,
Had like to have been ſlain that day,
By ſoldiers mutiny'ng for pay.
Are there not myriads of this ſort,
Which ſtories of all times report?
Is it not ominous in all countries,
When crows and ravens croak upon trees?
The Roman ſenate, when within
The city walls an owl was ſeen,

Blood ſprung from wells, wolves howl'd in towns by night,
And boding victims did the prieſts affright."

Dryden.

Vide Horatii Carm. lib. i. ii. ad Auguſtum, cum not. Delphini; Livii Hiſt. lib. cxvi. cap. xliv. xlv; Plutarch's Life of Julius Cæſar, p. 435, 436, 437; Chronic. Chronicor. lib. ii. p. 130; Shakeſpeare's Julius Cæſar, vol. vi. p. 137; Dr. Middleton's Life of Cicero, vol. ii Gaſſendus obſerves (Vanity of Judiciary Aſtrology, p. 136) "That the Chaldeans predicted of Cæſar, Craſſus, and Pompey, that each of them ſhould not die but in full old age, but in their houſes, but in peace and undiſtinguiſhed honour; and yet their fates were violent, immature, and tragical."

Kircher pretends to account for the paleneſs of the ſun in the following manner, Itin. Exſtatic. in Globum Solis, p. 162. "Hoc unicum tibi perſuaſum habeas, tanti palloris, ac diminuti luminis in ſole cauſas alias non fuiſſe, niſi ſævas hujus globi tempeſtates, quibus, eo tempore cataractis ſolaribus circumquaque recluſis, tanta fumorum, vaporumque copia et multitudo exorta fuit, ut omnem pæne lucem in totius ſolis faciem inducta eclipſi mortalibus eriperet: pallor vero contigit ob raritatem vaporum; per quos ſol non ſecus ac per tenuem nubem tranſlucens, abducta nonnihil luce palliditatem neceſſario incurrit, quam mox ac exuerit ſerenitas ſolis ſequitur."

v. 701. *Auguſtus having*, &c.] * "Divus Auguſtus lævum ſibi prodidit calceum præpoſtere indutum, quo die ſeditione militum prope afflictus eſt." Plin. lib. ii. Vide Sueton. lib. ii. § 29.

v. 709. *The Roman ſenate*, &c.] * Romani L. Craſſo et C. Mario coſſ. bubone viſo orbem luſtrabant. See a remarkable account of an owl that diſturbed Pope John XXIV. at a council held at Rome, Faſcicul. Rer. Expetendar. & Fugiendar. p. 402, Browne's edit.

Did cauſe their clergy, with luſtrations,
(Our ſynod calls humiliations)
The round-fac'd prodigy t' avert
From doing town or country hurt?
And if an owl have ſo much power,
Why ſhould not planets have much more?
That in a region far above
Inferior fowls of the air move,
And ſhould ſee further, and foreknow
More than their augury below?
Though that once ſerv'd the polity
Of mighty ſtates to govern by;

v. 719, 720, 721, 722. ——————*and foreknow—More than their augury below?—Though that once ſerv'd the polity—Of mighty ſtates to govern by.*] The Grecians and Romans were ſuperſtitiouſly governed by auguries. See his Grace of Canterbury's Antiquities of Greece as to the former; and Dr. Kennet's Roman Antiquities, and Dr. Middleton's Life of Cicero, 4to edit. vol. ii. p. 552, &c. as to the latter.

v. 727, 728. *Have we not lately, in the moon,—Found a new world, to th' old unknown?*] "The fame of Galileo's obſervations excited many others to repeat them, and to make maps of the moon's ſpots: Among the reſt, Langrenus the King of Spain's coſmographer, and Hevelius, conſul of Dantzick, were the moſt diligent to fit their maps for aſtronomical uſes: It was neceſſary to give names to the moſt remarkable ſpots and regions. Langrenus called them by the names of the moſt noted mathematicians, philoſophers, and patrons of learning: But Hevelius pretending great difficulty in a juſt diſtribution of the land, in proportion to the merits of the learned, aboliſhed their received grants and titles, and called them by the geographical names of places on earth, without the leaſt reſemblance in their ſhapes and ſituations: This vanity of his has embarraſſed the lunar region with a double nomenclature." See Dr. Smith's Complete Syſtem of Optics, vol. ii. book iv. chap. ii. p. 426; Introduct. ad Veram Phyſicam, a Joanne Keyl, M. D. lect. x. p. 118. edit. 1721. See Dr. Hook's Micrograph. obſerv. lx. p. 242, &c.: "Lucidæ illæ lunaris globi plagæ, nihil aliud ſunt quam terreſtrium portionum eminentiores

And this is what we take in hand
By powerful art to underſtand;
Which, how we have perform'd, all ages
Can ſpeak the events of our preſages.
Have we not lately, in the moon,
Found a new world, to th' old unknown?
Diſcover'd ſea and land, Columbus
And Magellan could never compaſs?
Made mountains with our tubes appear,
And cattle grazing on 'em there?
Quoth Hudibras, You lie ſo ope,
That I, without a teleſcope,

nentiores regiones: Faſcæ, aut maria aut lacus exhibent: nigræ vero aut umbras montium, aut luci inacceſſas vallium profunditates, cavitateſque indicant: quod vel inde apparet, quod ſol quanto ſupra horizontem lunarem juxta phaſes aſcenderit altius, tanto obſcuriuſculas hujuſmodi plagas magis magiſque illuſtratas videas donec in miridie, qui ſit tempore oppoſitionis ſolis et lunæ; videlicet in plenilunio prorſus evaneſcant." Athanaſii Kircheri Iter. Exſtaticum in Lunam, 1656, p. 80. Ben Jonſon ſays, in banter of this opinion, ſee Works, 1640, vol. i. p. 41, "Certain and ſure news, news from the new world diſcovered in the moon, of a new world, and new creatures in that world, in the orb of the moon, which is now found to be an earth inhabited, with navigable ſeas and rivers, variety of nations, politics and laws, with havens cut, caſtles, port towns, inland cities, boroughs, hamlets, fairs and markets, hundreds and wapentakes, foreſts, parks, coney grounds, meadows, paſture, what not?" See the Cure of Melancholy, by Democritus Junior, concerning the planets being inhabited, p. 254.

v. 729, 730. *Diſcover'd ſea and land, Columbus—And Magellan could never compaſs.*] See an account of Columbus and Magellan, Collier's Dictionary; Lediard's Naval Hiſtory, vol. i. p. 76, 96; Chronic. Jo. Glaſtonienſ. a Tho. Hearne, p. 552; Linſchoten's Voyages, part ii. p. 264; Purchaſe's Pilgrims, part i. book ii. chap. i. ſect. iv. vol. v. book viii; Churchill's Voyages, vol. ii. p. 499; Turkiſh Spy, vol. v. book iii. letter ix.

Can find your tricks out, and deſcry
Where you tell truth, and where you lie:
For Anaxagoras long agon,
Saw hills as well as you i' th' moon:
And held the ſun was but a piece
Of red hot ir'n, as big as Greece;
Believ'd the heavens were made of ſtone,
Becauſe the ſun had voided one:
And, rather than he would recant
Th' opinion, ſuffer'd baniſhment.
But what, alas! is it to us,
Whether i' th' moon men thus or thus
Do eat their porridge, cut their corns,
Or whether they have tails or horns?
What trade from thence can you advance,
But what we nearer have from France?
What can our travellers bring home,
That is not to be learnt at Rome?

v. 737. *For Anaxagoras long agon.*] See Dr. Wilkins's Diſcovery of a new World of the Moon, prop. ix. p. 95, 4th edit.

v. 739, 740. *And held the ſun was but a piece—Of red hot ir'n, as big as Greece.*] See various opinions concerning the bigneſs of the ſun enumerated by the commentator upon Creech's Lucretius, book v. p. 489, edit. 1714; Dr. Derham's Aſtro-theology. Its diſtance from the earth is computed by Dr. Harris (ſee Aſtronomical Dialogues, p. 75) to be ſeventy or eighty millions of miles, and its diameter, or breadth from one ſide to the other, about eight hundred thouſand miles, which is above an hundred thouſand times greater than the diameter of our earth: and therefore the bulk or rather quantity of matter in the ſun muſt exceed that of the earth above an hundred millions of times (p. 76).

v. 741, 742. *Believ'd the heavens was made of ſtone,—Becauſe the ſun had voided one.*] Vide Diogenis Laertii Anaxagor. lib. ii. ſegm.

What politics, or ſtrange opinions,
That are not in our own dominions?
What ſcience can be brought from thence,
In which we do not here commence?
What revelations, or religions,
That are not in our native regions?
Are ſweating lanthorns, or ſcreen-fans,
Made better there, than th' are in France?
Or do they teach to ſing and play
O' th' guittar there a newer way?
Can they make plays there, that ſhall fit
The public humour, with leſs wit?
Write wittier dances, quainter ſhows,
Or fight with more ingenious blows?
Or does the man i' th' moon look big,
And wear a huger periwig,
Shew in his gait, or face, more tricks
Than our own native lunatics?

ſegm. x. xi. xii. See a banter upon the prodigy of raining ſtones, Barclay's Argenis, lib. ii. cap. iv. p. 133, 4to. edit.

v. 759. *Are ſweating lanthorns or ſcreen-fans.*] Screen-fans are made of paſteboard, ſtraw, feathers, or ſome ſuch light materials, and are often hung up by chimneys, to be uſed occaſionally for defending the face or eyes from the fire. (Mr. B.)

v. 763. *Can they make plays there,* &c.] (See Cervantes's Life by Mr. Jarvis, prefixed to his tranſlation of Don Quixote, p. 30, 31). Mr. Warburton is of opinion, that the plays here mentioned are thoſe which were after ſatirized by the Rehearſal. This may be true with regard to ſome: but Mr. Dryden, the principal perſon ſatirized in that play, ſtands clear; for his firſt play, the Wild Gallant, was firſt publiſhed in 1668 or 1669 (ſee his Life, General Hiſtorical Dictionary, p. 678), and theſe lines under conſideration were publiſhed in the year 1664.

v. 767, 768. *Or does the man i' th' moon look big,—And wear a*

But if w' out-do him here at home,
What good of your deſign can come?
As wind i' th' hypocondries pent,
Is but a blaſt if downward ſent;
But if it upward chance to fly,
Becomes new light and prophecy:
So when your ſpeculations tend
Above their juſt and uſeful end,
Although they promiſe ſtrange and grea
Diſcoveries of things far fet,

huger periwig.] A banter, probably, upon the French: for in 1629 is reckoned the epocha of long perukes: at which time they began to appear at Paris, whence they ſpread by degrees throughout the reſt of Europe. Chambers's Cyclopædia, (ſee *Peruke.)*

v. 770. *Than our own native lunatics.*] A ſneer probably upon the then lunatic houſe of commons, who were literally taken for madmen by a country bumkin: He, deſiring to ſee Bedlam, was carried to the houſe of commons; and peeping in at the lobby by his friend's direction, and ſeeing the members in a hurry, attended with great noiſe, as was uſual in thoſe times, he ſcoured off at the ſight, with an outcry all the way as he went, That the madmen were broke looſe. L'Eſtrange's Fables, part ii. fab. 165.

v. 773, 774. *As wind i' th' hypochondries pent—Is but a blaſt, if downward ſent.*] This alteration by the merry writer of a tract entitled The Benefit of F—t—g explained.

Is but a f—t, if downward ſent,

which he defines (p. 9) to be "a nitro-aerial vapour, exhaled from an adjacent pond of ſtagnant water of a ſaline nature, and rarified and ſublimed into the noſe of a microcoſmical alembic by the gentle heat of a ſtercoraceous balneum, with a ſtrong empyreuma, and forced through the poſteriors by the compreſſive power of the expulſive faculty."

Which thought was probably borrowed from a book, entitled, Facetiæ Facetiarum: hoc eſt, Joco-ſeriorum Faſciculus novus, Pathopoli, 1657, p. 42, where is the following queſtion and anſwer.

"An peditus arte chemica diſtillari poſſit, ita et educatur quinta pedituum eſſentia? Reſp. Maxime; ſed cum ſpiritus ſint, idcirco

They are but idle dreams and fancies,
And ſavour ſtrongly of the Ganzas.
Tell me but what's the natural cauſe,
Why on a ſign no painter draws
The full-moon ever, but the half,
Reſolve that with your Jacob's ſtaff;
Or why wolves raiſe a hubbub at her,
And dogs howl when ſhe ſhines in water?
And I ſhall freely give my vote,
You may know ſomething more remote.

circo recipiente amplo, quali utuntur in oleo vitrioli, et podice arcte applicato, excipiendi ſunt magnâ copiâ; deinde condenſandi in oleoſam ſubſtantiam, ſive balſamum: Qui poſtea per circulationem in ſole perfici debet, et fiet quinta eſſentia maximarum facultatum." See Hypocondriac Regions, Quincy's and Blanchard's Phyſical Dictionaries, and Bailey.

v. 775, 776. *But if it upward chance to fly,—Becomes new light and prophecy.*] " Quando intro conduntur, et revolvuntur, vel occluduntur, flatus illi caput replent, et propter exhalationum multitudinem imaginationem corrumpunt, melancholicos, phreniticos, faciunt; aliiſqua graviſſimis morbis hominem implicant." Facet. Facetiar. &c. De Peditu, ejuſque ſpeciebus, p. 35.

v. 782. *And ſavour ſtrongly of the Ganzas.*] Gonzago (or Domingo Gonzales) wrote a voyage to the moon, and pretended to be carried thither by geeſe, in Spaniſh Ganzas. (Mr. W.) See an epitome of his romance, Turkiſh Spy, vol. v. book ii. chap. xi.

v. 786. *Reſolve that with your Jacob's ſtaff.*] A mathematical inſtrument for taking heights and diſtances. (See Chambers's Cyclopædia.)

" Reach then a ſoaring quill, that I may write,
As with a Jacob's ſtaff to take her height."
Cleveland's Hecatomb to his Miſtreſs, p. 11.

See a remarkable account of an aſtrologer at the King of Spain's court, who, without the help of this inſtrument, with the naked eye, could nearly take heights, Lady's Travels, &c. 5th edition, part iii. p. 251.

v. 787. *Or why wolves raiſe a hubbub at her.*]

——— " Et alte
Per noctem reſonare, lupis ululantibus, urbes."
Virg. Georg. lib. i. 485, 486.

" Now

At this deep Sidrophel look'd wiſe,
And ſtaring round with owl-like eyes,
He put his face into a poſture
Of ſapience, and began to bluſter:
For having three times ſhook his head,
To ſtir his wit up, thus he ſaid:
Art has no mortal enemies
Next ignorance, but owls and geeſe;
Thoſe conſecrated geeſe in orders,
That to the capitol were warders:

" Now the hungry lion roars,
And the wolf behowls the moon."
Shakeſpeare's Midſummer Night's Dream, act v.
vol. i p. 146. See Mr. Warburton's note.

" Pray you no more of this, 'tis like the howling of Iriſh wolves againſt the moon." Shakeſpeare's As you like it, vol. ii. p. 260. See Fletcher's Fair Shepherdeſs.

v. 793, 794. *He put his face into a poſture—Of ſapience, and began to bluſter.*] Much like this contraſt was that between Sir Samſon Legend and old Foreſight (Congreve's Love for Love, act ii. ſc. 5), when they were treating of a match between Ben, the ſon of Sir Samſon, and Miſs Prue, old Foreſight's daughter. Sir Samſon talking in a romantic ſtrain, and calling Foreſight Brother Capricorn, " Capricorn in your teeth (ſays Foreſight), thou modern Mandeville. Ferdinando Mendez Pinto was but a type of thee, thou liar of the firſt magnitude. Take back your paper of inheritance; ſend your ſon to ſea again. I'll wed my daughter to an Egyptian mummy, ere ſhe ſhall incorporate with a contemner of ſcience and defamer of virtue."

v. 797, 798. *Art has no mortal enemies—Next ignorance———*] " Et quod vulgo aiunt artem non habere inimicum niſi ignorantem. Plane teſte Livio, miraculum literarum res nova, imo plerumque exoſa eſt inter rudes artium homines." Nic. Reuſner. Symbolor. Imperator. claſſ. i. ſymbol. lxiv. p. 136.

" Thou hit'ſt the nail in all things right, but O the boore!
That caitiff kerne, ſo ſtout, ſo ſtern, ill thrive he evermore:
That capt thee for a bunch of grapes, ten thouſand tivels ſupplant him,
I ſee well ſcience hath no foeman, niſi ignorantem."
Rob. Riccomontanus's Panegyr. Verſes upon T. Coryat.

v. 799,

And being then upon patrol,
With noiſe alone beat off the Gaul:
Or thoſe Athenian ſceptic owls
That will not credit their own ſouls!
Or any ſcience underſtand,
Beyond the reach of eye or hand;
But meas'ring all things, by their own
Knowledge, hold nothing's to be known:
Thoſe wholeſale critics, that in coffee-
Houſes, cry down all philoſophy,

v. 799, 800. *Thoſe conſecrated geeſe in orders,—That to the capitol were warders.*] The capitol was ſaved by the cackling of the geeſe, when beſieged by Brennus the Gaul; Livii Hiſtor. lib. v. cap. xlvii. vol. i. p. 388, ed. J. Clerici. See J. Taylor's Gooſe. The Romans, in memory of this, ever after fed geeſe in that place at the public charge, by whoſe image they repreſented ſafe cuſtody. See Mr. Sandys's notes on the ninth book of Ovid's Metamorphoſis, p. 217; J. Taylor's Gooſe, Works, p. 109; Montaigne's Eſſays, vol. ii. chap. xi. p. 154; Notes on Creech's Lucretius, book iv. p. 366. See an account of Socrates ſwearing by a gooſe, Menagii Obſervat. in Diogen. Laertium, ſegm. 40; and a humorous poem, entitled, Upon a late Order for ſhooting the Geeſe in the Parks about St. James's, Miſcell. Poems, publiſhed by D. Lewis, 1730, p. 305.

v. 803. *Or thoſe Athenian ſceptic owls.*] The owl was ſacred to Minerva, and called the bird of Athens.

" Faſt by the crow the bird of Pallas ſat,
In ſilent wonder, both ſuſpend their hate."
Mr. Fenton's notes upon Waller, p. 4.

See Mr. Gay's fable of Two Owls and a Sparrow.

The owl was in high eſteem with the Tartars. The reaſon was this: One of their kings, named Chungius Chan (a great favourite), being purſued by his enemies, hid himſelf in a buſh, whither they came to ſeek him; an owl flying out of it, they deſiſted from further ſearch. Hence, in gratitude, they wear in their helmets owls feathers. See Voyage, &c. of Sir John Maundeville, chap. xxi; Purchaſe's Pilgrims, part iii. lib. i. p. 112; Fuller's Hiſtory of the Holy War, book iv. chap. i. p. 169.

v. 817.

And will not know upon what ground
In nature we our doctrine found,
Although with pregnant evidence
We can demonſtrate it to ſenſe,
As I juſt now have done to you,
Foretelling what you came to know.
Were the ſtars only made to light
Robbers and burglarers by night?
To wait on drunkards, thieves, gold finders,
And lovers ſolacing behind doors,
Or giving one another pledges
Of matrimony under hedges?
Or witches ſimpling, and on gibbets
Cutting from malefactors ſnippets?
Or from the pillory tips of ears
Of rebel-ſaints and perjurers?
Only to ſtand by, and look on,
But not know what is ſaid or done?

v. 817. *Were the ſtars only made to light*, &c.] See Gaſſendus's Vanity of Judiciary Aſtrology, chap. xviii. p. 115.

v. 823, 824. *Or witches ſimpling, and on gibbets—Cutting from malefactors ſnippets.*] In the ingredients of the witches charm (Shakeſpeare's tragedy of Macbeth, act iv. vol. v. p. 439) are the following:

" Noſe of Turk, and Tartar's lips,
Finger of birth-ſtrangled babe,
Ditch-deliver'd by a drab.
Make the gruel thick and ſlab:
Add thereto a tiger's chawdron."

And page 441.

" 1*ſt Witch.* Pour in ſow's blood, that hath eaten
Her nine farrow, greaſe that ſweaten
From the murderer's gibbet, throw
Into the flame."

" Hair from the ſkulls of dying ſtrumpets ſhorn,
And felons bones from rifled gibbets torn,

Like

Is there a conſtellation there,
That was not born and bred up here?
And therefore cannot be to learn
In any inferior concern.
Were they not, during all their lives,
Moſt of 'em pirates, whores, and thieves?
And is it like they have not ſtill
In their own practices ſome ſkill?
Is there a planet that by birth
Does not derive its houſe from earth?
And therefore probably muſt know
What is, and hath been done below:
Who made the Balance, or whence came
The Bull, the Lion, and the Ram?
Did not we here the Argo rig?
Make Berenice's periwig?
Whoſe livery does the coachman wear?
Or who made Caſſiopeia's chair?

Like thoſe which ſome old hag at midnight ſteals,
For witchcraft, amulets, and charms, and ſpells,
Are paſs'd for ſacred to the cheap'ning rout,
And worn on fingers, breaſts, and ears about."

Oldham's 4th Satire againſt the Jeſuits, 6th edit. p. 75.

See manner of enchanting in Medea's days, Mr. G. Sandys's notes upon the 7th book of Ovid's Metamorphoſis; ſee likewiſe Admirable Hiſtory of a Magician, 4to, London, 1613, p. 352.

v. 829, 830. *Is there a conſtellation there—That was not born and bred up here?*] For the explanation of this, ſee the paſſage of Sir Iſaac Newton's Chronology of the Greeks, p. 83, 84, 85, beginning "Now Chiron delineated," &c. and ending p. 85, at the bottom, "built by the Greeks." (Mr. W.)

v. 844. *Make Berenice's periwig.*] "When Ptolomy Euergetes went on his expedition into Syria, Berenice, his Queen, out of the tender love ſhe had for him, being much concerned becauſe of

And therefore, as they came from hence,
With us may hold intelligence.
Plato deny'd the world can be
Govern'd without geometry,
(For money being the common ſcale
Of things by meaſure, weight, and tale,
In all th' affairs of church and ſtate,
'Tis both the balance and the weight:)
Then much leſs can it be without
Divine aſtrology made out;

of the danger which ſhe feared he might be expoſed to in this war, made a vow of conſecrating her hair (in the fineneſs of which, it ſeems, the chief of her beauty conſiſted) in caſe he returned again ſafe and unhurt; and therefore, upon his coming back again with ſafety and full ſucceſs, for the fulfilling of her vow, ſhe cut off her hair, and offered it up in the temple, which Ptolomy Philadelphus had built to his beloved wife Arſinoe, on the promontory of Zephyrium, in Cyprus. But there, a little after, the conſecrated hair being loſt, or perchance contemptuouſly flung away by the prieſts, and Ptolomy being much offended at it, Conon of Samos, a flattering mathematician, then at Alexandria, to ſalve up the matter, and ingratiate himſelf with the King, gave out, that this hair was catched up into heaven; and he there ſhewed ſeven ſtars, near the tail of the Lion, not till then taken into any conſtellation, which he ſaid were the Queen's conſecrated hair; which conceit of his other flattering aſtronomers followed, with the ſame view, or perchance not daring to ſay otherwiſe." Hence Coma Berenices, the hair of Berenice, became one of the conſtellations, and is ſo to this day. Prideaux's Connect. part ii. book ii. p. 64, folio edit. 1718. Vide Jo. Fra. Pici Mirandulæ Op. tom. ii. p. 316; Howel's Hiſtory of the World, vol. i. p. 633; Chambers's Cyclopædia.

Periwig put here probably for the ſake of the rhyme: Some of the ancient Poets allude to the cuſtom of wearing periwigs, or falſe hair.

" Fœmina procedit denſiſſima crinibus emptis,
Proque ſuis alios efficit ære ſuos."
Ovid. de Arte Amandi, lib. iii. 165, 166.

That puts the other down in worth,
As far as heaven's above the earth.
  Theſe reaſons (quoth the Knight) I grant
Are ſomething more ſignificant
Than any that the learned uſe
Upon this ſubject to produce;
And yet th' are far from ſatisfactory,
T' eſtabliſh and keep up your factory.
Th' Egyptians ſay, the ſun has twice
Shifted his ſetting and his riſe;

" Jurat capillos eſſe, quos emit ſuos
Fabulla, nunquid illa paule pejerat?"
Martialis Epigrammat. lib. vi. 12.

" Dentibus atque comis, nec te pudet, uteris emptis,
Quid facies oculo, Lælia? non emitur."
Epigram. lib. xii. 23.

v. 845. *Whoſe liv'ry does the coachman wear.*] Alluding to Charles's wain, ſeven ſtars in the conſtellation Urſa Major, of which Bootes is called the driver.

v. 846. *Or who made Caſſiopeia's chair.*] One of the conſtellations of the northern hemiſphere. See Heywood's Hierarchy of Angels, book iii. p. 114; Chambers's Cyclopædia; Bailey's Dict. Dr. Harris has explained this, Aſtronomical Dialogues, p. 63, 64; and adds, p. 65, " That about the year 1572, there appeared a new ſtar in this conſtellation, which appeared as big as Jupiter now appears to be, and was fixed to one place, like the reſt of the fixed ſtars; but leſſened by degrees, and at laſt, at the end of eighteen months, went quite out, and appeared no more."

v. 849, 850. *Plato deny'd the world can be—Govern'd without geometry.*] It commonly paſſes for Plato's ſaying, Ο θεος γεωμετρει. To this I ſuppoſe the author alludes, and by governed, he may mean continued, or preſerved in its regular order or motions. (Mr. D.)

v. 865, 866, 867, 868. *Th' Egyptians ſay the ſun has twice—Shifted his ſetting and his riſe;—Twice has he riſen in the weſt,—As many times ſet in the eaſt.*] Here the author alludes to a ſtrange ſtory in Herodotus (Euterpe, lib. ii. cap. cxlii.) that the ſun in the

Twice has he riſen in the weſt,
As many times ſet in the eaſt:
But whether that be true, or no,
The devil any of you know.
Some hold the heavens, like a top,
Are kept by circulation up,
And were't not for their wheeling round,
They'd inſtantly fall to the ground;
As ſage Empedocles of old,
And from him modern authors hold.
Plato believ'd the ſun and moon
Below all other planets run.
Some Mercury, ſome Venus ſeat
Above the ſun himſelf in height.
The learned Scaliger complain'd
'Gainſt what Copernicus maintain'd,

the ſpace of 11,340 years, during the reigns of their ancient kings, had altered his courſe twice, riſing where he then ſet, and ſetting where he roſe. The learned Dr. Long, Maſter of Pembroke-hall, Cambridge (ſee his Aſtronomy, printed at Cambridge, 1742, p. 277 and 285), ſays, "that this ſeems to be only an idle amuſing ſtory, invented by the Egyptians, to ſupport their vain pretenſions to antiquity, but fit to paſs only among perſons ignorant of aſtronomy."

In the Chineſe hiſtory (Martinii Hiſtoria Sinica, lib. i. p. 37) it is obſerved, that in the reign of their ſeventh Emperor Yao, the ſun did not ſet for ten days ſucceſſively; and that the inhabitants were afraid of a general conflagration, there being very great fires at that time.

v. 871. *Some hold the heavens*, &c.] * "Cauſa quare cœlum non cadit (ſecundum Empedoclem) eſt velocitas ſui motus." Comment. in lib. ii. Ariſtot. de Cœlo.

v. 873. *And were't not*, &c.] *And 'twere not*, in the four firſt editions, altered in edit. 1689.

v. 875. *As ſage Empedocles*, &c.] A philoſopher of Agrigentum, an epic poet. Vide Suidæ Lexicon.

v. 877.

That in twelve hundred years and odd,
The ſun had left its ancient road,
And nearer to the earth is come
'Bove fifty thouſand miles from home:
Swore 'twas a moſt notorious flam,
And he that had ſo little ſhame
To vent ſuch fopperies abroad,
Deſerv'd to have his rump well claw'd:
Which Monſieur Bodin hearing, ſwore
That he deſerv'd the rod much more,
That durſt upon a truth give doom,
He knew leſs than the Pope of Rome.
Cardan believ'd great ſtates depend
Upon the tip o' th' bear's tail's end;
That as ſhe whiſk'd it t'wards the ſun,
Strow'd mighty empires up and down:

v. 877. *Plato believ'd*, &c.] * " Plato ſolem et lunam cæteris planetis inferiores eſſe putavit." G. Gunnin in Coſmog. lib. i. p. 11.

v. 881. *The learned Scaliger*, &c.] * " Copernicus in libris revolutionem, deinde Reinholdus, poſt etiam ſtadius, mathematici nobiles perſpicuis demonſtrationibus docuerunt, ſolis apſida terris eſſe propiorem, quam Ptolemæi ætate duodecim partibus, *i. e.* uno et triginta terræ ſemidiametris." Jo. Bod. Met. Hiſt. p. 455.

v. 882. *'Gainſt what Copernicus maintain'd.*] After this line, in the firſt editions of 1664, ſtand theſe four, inſtead of the eight following ones, ſix of which were added in 1674.

About the ſun's and earth's approach,
And ſwore that he, that dar'd to broach
Such paultry fopperies abroad,
Deſerv'd to have his rump well claw'd.

v. 894. *He knew leſs*, &c.] *He knew no more*, &c. two firſt editions 1664.

v. 395, 896. *Cardan believ'd great ſtates depend—Upon the tip o' th' bear's tail's end.*] " Putat Cardanus ab extremâ caudâ Majoris

Which others ſay muſt needs be falſe,
Becauſe your true bears have no tails.
Some ſay the zodiac conſtellations
Have long ſince chang'd their antique ſtations
Above a ſign, and prove the ſame
In Taurus now, once in the Ram:
Affirm the trigons chopp'd and chang'd,
The wat'ry with the fiery rang'd,

Urſæ, omne magnum imperium pendere." Jo. Bodini Met. Hiſt. p. 325.

Dr. James Young obſerves (Sidrophel Vapulans, p. 29), that Cardan loſt his life to ſave his credit: for having predicted the time of his own death, he ſtarved himſelf to verify it; or elſe being ſure of his art, he took this to be his fatal day, and by thoſe apprehenſions made it ſo. Gaſſendus adds (Vanity of Judiciary Aſtrology, chap. xxi. p. 159), that he pretended exactly to deſcribe the fates of his children in his voluminous commentaries, "yet all this while never ſuſpected, from the rules of his great art, that his deareſt ſon ſhould be condemned to have his head ſtruck off upon a ſcaffold by an executioner of juſtice, for deſtroying his own wife by poiſon, in the flower of his youth." See Dr. Long's Preface to his Aſtronomy, p. 5.

v. 900. *Becauſe your true bears have no tails.*] This is not literally true, though they have very ſhort ones. "Urſis natura caudam diminuit: quod reliquum corpus admodum piloſum." Ariſtot. "Caudæ parvæ vitioſis animalibus, ut urſis." Plin. Vide Conradi Geſneri Hiſtor. Animal. lib. i. p. 1067. The Earl of Leiceſter, when Governor of the Low Countries, uſed to ſign all inſtruments with his creſt, which was the bear and the ragged ſtaff (the coat of the Warwick family, from which he was deſcended), inſtead of his own coat, which was the green lion with two tails: upon which the Dutch, who ſuſpected him of ambitious deſigns, wrote under his creſt, ſet up in public places,

"Urſa caret cauda, non queat eſſe leo."

"The bear he never can prevail
To lion it, for want of tail."
Fuller's Worthies of England, Warwickſhire, p. 118.

v. 901. *Some ſay the zodiac conſtellations.*] This and the three following lines inſerted 1674. In the firſt editions of 1664 they ſtand thus:

Some

Then how can their effects ſtill hold
To be the ſame they were of old?
This, though the art were true, would make
Our modern ſoothſayers miſtake:
And is one cauſe they tell more lies,
In figures and nativities,
Than th' old Chaldean conjurers,
In ſo many hundred thouſand years;

Some ſay the ſtars i' th' zodiac,
Are more than a whole ſign gone back
Since Ptolemy; and prove the ſame,
In Taurus now, then in the Ram.

"The zodiac (ſays Mr. Chambers, Cyclopædia, ſee Sign in Aſtronomy) was divided by the ancients into twelve ſegments, called ſigns; commencing from the point of interſection of the ecliptic and equinoctial: which ſigns they denominated from the twelve conſtellations, which, in Hipparchus's time, poſſeſſed thoſe ſegments.—But the conſtellations have ſince ſo changed their places by the proceſſion of the equinox, that Aries is now got out of the ſign called Aries into Taurus, Taurus into Gemini," &c.

v. 905. *Affirm the trigons chopp'd and chang'd.*] Vide Wolfii Lection. Memorab. Par. Poſter. p. 950, 1043.

Trigon, the joining together of three ſigns of the ſame nature and quality, beholding one another in a trine aſpect, and counted according to the four elements. (Mr. S. W.)

v. 906. *The wat'ry with the fiery rang'd.*] The watery, I think, are Cancer, Scorpio, and Piſces. The fiery, Aries, Leo, and Sagittarius.

v. 913. *Than th' old Chaldean conjurers.*] Vide Diodori Siculi Rer. Antiquar. lib. iii. cap. viii; Jo. Pici Mirandulæ in Aſtrolog. lib. i. tom. i. p. 288. An account of the original and progreſs of aſtronomy among the ancients. Notes upon Creech's Lucretius, vol. ii. p. 516, 517.

v. 915, 916, 917, 918. *Beſide their nonſenſe in tranſlating,—For want of accidence and Latin,—Like Idus and Calendæ, Engliſh'd—The quarter days, by ſkilful linguiſt.*] A banter probably upon Sir Richard Fanſhaw's tranſlation of Horace (as the Reverend Mr. Smith of Harleſton obſerved to me), Epod. ii. 69, 70.

Beſide their nonſenſe in tranſlating,
For want of accidence and Latin,
Like Idus and Calendæ, Engliſh'd
The quarter days, by ſkilful linguiſt:
And yet with canting, ſlight, and cheat,
'Twill ſerve their turn to do the feat:
Make fools believe in their foreſeeing
Of things before they are in being;
To ſwallow gudgeons ere th' are catch'd;
And count their chickens ere th' are hatch'd;
Make them the conſtellations prompt,
And give 'em back their own accompt;
But ſtill the beſt to him that gives
The beſt price for't, or beſt believes.

" Omnibus relegit Idibus pecuniam,
Quærit Calendis ponere."

" At Michaelmas calls all his monies in,
And at our Lady, puts them out again."

v. 924. *And count their chickens ere th' are hatch'd.*] See this explained, Bailey's Dictionary, folio ed. under the proverb, To ſell the bear's ſkin before he is caught. See the ſtory of Alnaſchar in the Perſian fable, who was in hopes of raiſing his fortunes by his crockery-ware, Spectator, No. 535; and the Fable of the milk-maid and milking-pail, Sir Roger L'Eſtrange's Fables, part ii. fab. 205.

v. 929, 930. *Some towns, and cities, ſome for brevity—Have caſt the verſal world's nativity.*] " Lucius Tarutius, Firmanus, familiaris noſter, in primis Chaldaicis rationibus eruditus, urbis etiam noſtræ, natalem diem repetebat ab iis parilibus, quibus eam a Romulo conditam accepimus, Romamque in jugo cum eſſet luna, natam eſſe dicebat." Cic. de Divinatione, lib. ii. p 249, edit. Davis, 1721. (Mr. D.)

v. 936. ——— *law-ſuits,*——] See Kelway's firſt book of the Judgment of Nativities, chap. xxx. Of ſuits and enemies.

v. 939. *Make oppoſition, trine, and quartile.*] Trine aſpect of two planets is, when they are diſtant from each other 120 degrees, or

Some towns, ſome cities, ſome for brevity
Have caſt the verſal world's nativity;
And make the infant ſtars confeſs,
Like fools or children, what they pleaſe.
Some calculate the hidden fates
Of monkeys, puppy-dogs, and cats:
Some running nags, and fighting cocks,
Some love, trade, law-ſuits, and the pox:
Some take a meaſure of the lives
Of fathers, mothers, huſbands, wives;
Make oppoſition, trine, and quartile,
Tell who is barren, and who fertile;
As if the planet's firſt aſpect
The tender infant did infect

or a third part of the zodiac. Quartile aſpect of planets is, when they are diſtant 90 degrees, or three ſigns from each other. Oppoſition is, when two planets being diſtant 180 degrees, behold one another diametrically oppoſite. (Mr. S. W.)

v. 941, 942, 943. *As if the planet's firſt aſpect—The tender infant did infect—In ſoul and body,*——] This fooliſh opinion of judicial aſtrologers is well bantered by Shakeſpeare (Firſt Part of King Henry IV. act iii. vol. iii. p. 391).

Glendour. ——————" At my nativity
The front of heaven was full of fiery ſhapes,
Of burning creſſets; know, that at my birth
The frame and foundation of the earth
Shook like a coward.
Hotſpur. So it would have done
At the ſame ſeaſon, if your mother's cat
Had kitten'd, though yourſelf had ne'er been born."

And in King Lear, act i. vol. v. p. 118, 119. *Edmund.* "This is the excellent foppery of the world, that, when we are ſick in fortune (often the ſurfeit of our own behaviour), we make guilty of our diſaſters the ſun, moon, and ſtars; as if we were villains on neceſſity, fools by heavenly compulſion, knaves, thieves, and treacherous by ſpherical predominance, drunkards, liars, and adul-

In ſoul and body, and inſtill
All future good, and future ill:
Which in their dark fatalities lurking,
At deſtin'd periods fall a working;
And break out, like the hidden ſeeds
Of long diſeaſes, into deeds,
In friendſhips, enmities, and ſtrife,
And all th' emergencies of life:
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terers by inforced obedience of planetary influence; and all that we are evil by a divine thruſting on."

And this planetary influence is bantered by Torquemeda (ſee Spaniſh Mandeville, 4th diſc. folio 105). "If we ſay that Mars predominates in men that are ſtrong and valiant, we ſee many born uuder this planet that are timorous and of ſmall courage: all thoſe born under Venus are not luxurious, nor all under Jupiter kings and princes, nor all under Mercury cautelous and crafty, neither are all born under the ſign of Piſces fiſhermen;" as does Sextus Empiricus adverſus Mathematicos, lib. v. p. 124, 125, &c, edit. 1621. See likewiſe Dr. Harris's Aſtronom. Diologues, p. 79. Remarkable is the account of the death of William Earl of Pembroke, who died, at the age of fifty, upon the day that his tutor Sandford had prognoſticated at his nativity. Lord Clarendon's Hiſtory of the Rebellion, vol. i. p. 46; Echard's Hiſtory of England, vol. ii. p. 90. See an account of Thraſyllus's remarkable predictions, Dr. Lightfoot's Works, vol. i. p. 820.

v. 951, 952. *No ſooner does he peep into—The world, but he has done his do.*] Mr. Warburton obſerves, that it was the opinion of judicial aſtrologers, that whatſoever good diſpoſitions the infant unborn might be endowed with, either from nature or traditionally from its parents, yet if at the hour of its birth its delivery was by any caſual accident ſo accelerated or retarded that it fell in with the predominancy of a malignant conſtellation, that momentary influence would entirely change its nature, and bias it to all contrary ill qualities: This was ſo wretched and monſtrous an opinion, that it well deſerved and was well fitted for the laſh of ſatire. See Gaſſendus's Vanity of Judiciary Aſtrology, p. 89.

Catch'd all diſeaſes, took all phyſic
That cures or kills a man that is ſick;
Marry'd his punctual doſe of wives,
Is cuckolded, and breaks, or thrives.
There's but the twinkling of a ſtar
Between a man of peace and war,
A thief and juſtice, fool and knave,
A huffing officer and a ſlave,
A crafty lawyer and pick-pocket,
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v. 955. *Marry'd his punctual doſe of wives.*] By his *punctual doſe*, I ſuppoſe, he means the number aſſigned him by this heavenly influence at his nativity. If it came up to the number four, he might, in the uſual phraſe, be ſaid to be *ſhod round*; though that number ſeems too great to be approved in the Italian proverb, which ſays, "Prima donna, matrimonia; la ſeconda, compagna; la terza, keſia:" The firſt wife is matrimony; the ſecond, company; the third, hereſy. Select Proverbs, &c. p. 9.

And yet there are many inſtances, both ancient and modern, of a great exceeding in this reſpect. Goufr, the ſon of Ebrank Mempricias, ſixth king of Britain, about the time of Solomon, had twenty wives, of whom he begot twenty ſons and thirty daughters, Higden's Polychronicon, tranſlated by Treviza, lib. ii. cap. xxxix. folio 84.

St. Jerome has ſtill a more remarkable account of a couple that married, the man having had twenty wives, and the woman two-and-twenty huſbands. The reader, I hope, will excuſe me, if I give the ſtory in his own words: (Vide Lib. de Monogamia, tom. i. op. p. 34, edit. Antwerpiæ, 1578.) "Rem dicturus ſum incredibilem, ſed multorum teſtimoniis approbatam.——Vidi duo inter ſe paria, viliſſimorum è plebe hominum comparata, unum, qui viginti ſepeliſſet uxores, alteram, quæ viceſimum ſecundum habuiſſet maritum; extremo ſibi, ut ipſi putabant. matrimonio copulatis: ſumma omnium expectatio, virorum pariter ac fœminarum, poſt tantas rudes quis quem prius efferret: vicit maritus, et totius urbis populo confluente coronatus; et palmam tenens, adoreamque, per ſingulos ſibi acclamantes, uxoris multinubæ feretrum præcedebat." Wolfius's account is ſtill more upon the marvellous (Lect. Memorab. Par. Poſter. ab Annal. Colon. MS. p. 293): "Paganus quidam ſuperioribus vixit ſeculis, qui uxores

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A formal preacher and a player,
A learn'd phyſician and manſlayer:
As if men from the ſtars did ſuck
Old age, diſeaſes, and ill-luck,
Wit, folly, honour, virtue, vice,
Trade, travel, women, claps, and dice;
And draw, with the firſt air they breathe,
Battle, and murder, ſudden death.
Are not theſe fine commodities,
To be imported from the ſkies,

habuit ſeptuaginta ſeptem, ex quibus liberos ſuſcepit plures quinquaginta et trecentos." But the Spaniſh Mandeville, determining to exceed all that had been ſaid in this reſpect, mentions one from Herman Lopez de Caſtaneda, who was 340 years old, and confeſſed he had had 700 wives, ſome of which died, and ſome he had forſaken (ſee Spaniſh Mandeville, fol. 26). See a remarkable inſtance of a perſon in the hundreds of Eſſex, who married his wives from the uplands, and by that means had ten in a few years. Heraclitus Ridens, vol. ii. No. 81.

v. 956. *Is cuckolded.*] Vide Skinneri Etymol. Linguæ Anglican. &c. 1671, ſub voc. *Cuekold.* *Cuckolded* in the two firſt editions of 1664.

Ib. ——————*and breaks, or thrives.*] See Kelway's firſt book Of the Judgment of Nativities, chap xiii; Of Riches and Poverty, chap. xiv; By what Means Riches and Poverty cometh; and chap. xv. Of the Time when the Riches and Damages ſhall come.

v. 957. *There's but the twinkling of a ſtar,* &c.] See Kelway's firſt book Of the Judgment of Nativities, chap. xxi. What Kind of Conditions every Planet doth yield; and chap. xxvii. Of the Action and Profeſſion; and Gaſſendus's Vanity of Judiciary Aſtrology, chap. xvii. p. 112.

v. 965. *As if men from the ſtars did ſuck——Diſeaſes——*] See Kelway's ſecond book Of the Judgment of Nativities, chap. ii. fol. 33, Of the Signification of the twelve Signs.

v. 970. *Battle, and murder, ſudden death.*] Alluding to a deprecation in our litany, objected to by the Diſſenters. See it defended by Dr. Bennet, Abridgment of the London Caſes, chap. iv. p. 100.

v. 975,

And vended here among the rabble,
For ſtaple goods and warrantable?
Like money by the Druids borrow'd,
In th' other world to be reſtor'd?
Quoth Sidrophel, To let you know
You wrong the art, and artiſts too,
Since arguments are loſt on thoſe
That do our principles oppoſe;
I will (although I've don't before)
Demonſtrate to your ſenſe once more,

v. 975, 976. *Like money by the Druids borrow'd—In th' other world to be reſtor'd.*] * Druidæ pecuniam mutuo accipiebant in poſteriore vita reddituri. Patricius, tom. ii. p. 9.

Mr. Purchaſe (ſee Pilgrims, part iii. lib. ii. p. 270) informs us, "That ſome prieſts of Pekin barter with the people upon bills of exchange to be paid an hundred for one in heaven."

v. 990. *Although ſet down hab-nab at random.*] "Let every man, ſays Sancho Pancha (Don Quixote, vol. iii. chap. iii. p. 30), take care what he talks or how he writes of other men, and not ſet down at random, hab-nab, higgledy piggledy, whatever comes into his noddle."

Mr. Ray, in his note upon *higgledy piggledy*, one amongſt another (Proverbs, 2d edit. p. 349), obſerves, "That we have in our language many the like conceited rhyming words, or reduplications, to ſignify any confuſion or mixture; as *hurly-burly, hodge-podge, mingle-mangle, arſy-verſy, kim-kam, hub-bub, crawley-mawley, hab-nab.*" See Cervantes's account of the poet who pretended to give anſwers to any manner of queſtions, Don Quixote, vol. iv. chap. lxx.

v. 992, 993. *Diſcovers how in fight you might—At Kingſton——*] It is the pretence of all Sidrophels to aſcribe their knowledge of occurrences to their art and ſkill in aſtrology. Lilly might either learn this ſtory of the Knight's quarrel in Kingſton from common report, or might have been a ſpectator of it; for he rode every Saturday from his houſe in Horſham, where he lived (ſee Life, p. 35), to Kingſton, to quack amongſt the market-people; and yet he would perſuade the Knight that he had diſcovered it from ſchemes and figures. (Mr. B.)

Mr.

And draw a figure that ſhall tell you,
What you, perhaps, forget befel you,
By way of horary inſpection,
Which ſome account our worſt erection.
With that he circles draws, and ſquares,
With cyphers, aſtral characters;
Then looks 'em o'er, to underſtand 'em,
Although ſet down hab-nab, at random.
Quoth he, This ſcheme of th' heavens ſet,
Diſcovers how in fight you met
At Kingſton with a may-pole idol, [well,
And that y' were bang'd, both back and ſide

Mr. Butler alludes to the ſham Second Part of Hudibras, publiſhed 1663, p. 16, in which are the following lines:

" Thus they paſs through the market-place,
And to Town-green hye apace,
Highly fam'd for Hocktide games,
Yclep'd Kingſton upon Thames."

v. 995, 996, 997. *And though you overcame the bear,—The dogs beat you at Brentford fair;—Where ſturdy butchers broke your noddle.*]

" They pull down rag, which ſtory told,
And as a trophy bear't before
Sir Hudibras, and one knight more,
To wit, Sir Guill. So on they trot
With all the pillage they had got;
Greedy of more, but were prevented
By butchers ſtout, that fair frequented,
Who ſeeing ſquires a quoyle to keep,
And men to run faſter than ſheep;
Quoth they (to people), What d'ye fear?
There's neither bull got looſe, nor bear;
And will you ſeem to make eſcape
From fencing fools, and jackanape
On horſeback, clad in coat of pluſh;
Yet looks but like a ſloe on buſh?
Keep, keep your ground, we'll force them back,
Or may we money never lack.

Then

And though you overcame the bear,
The dogs beat you at Brentford fair;
Where ſturdy butchers broke your noddle,
And handled you like a fop-doodle.
Quoth Hudibras, I now perceive
You are no conj'rer, by your leave:
That paultry ſtory is untrue,
And forg'd to cheat ſuch gulls as you.
Not true? quoth he, Howe'er you vapour,
I can what I affirm make appear;
Whachum ſhall juſtify't t' your face,
And prove he was upon the place:

Then out they Snap and Towſer call,
Two cunning curs, that would not bawl,
But ſlily fly at throat or tail,
And in their courſe would ſeldom fail:
The butchers hoot, the dogs fall on,
The horſes kick and wince anon;
Down comes ſpruce valour to the ground,
And both Sir Knights laid in a ſwound."
Sham Second Part of Hudibras, p. 69, 70.

v. 998. *And handled you like a fop-doodle.*] A ſilly, vain, empty perſon. Bailey's Dictionary, folio edit.

v. 1001. *That paultry ſtory,* &c.] * There was a notorious idiot (that is here deſcribed by the name and character of Whachum) who counterfeited a Second part of Hudibras, as untowardly as Captain Po, who could not write himſelf, and yet made a ſhift to ſtand on the pillory for forging other mens hands, as his fellow Whachum no doubt deſerved, in whoſe abominable doggerel this ſtory of Hudibras and a French mountebank at Brentford fair is as properly deſcribed.

v. 1002. *And forg'd to cheat ſuch gulls as you.*] *Gull,* from *guiller,* to deceive. Bailey's Dictionary.

v. 1005, 1006, 1007, 1008. *Whachum ſhall juſtify't t' your face, —And prove he was upon the place:—He play'd the Saltinbancho's part,—Transform'd t' a Frenchman by my art.*]

" So

He play'd the Saltinbancho's part,
Transform'd t' a Frenchman by my art;
He ſtole your cloak, and pick'd your pocket,
Chous'd and Caldes'd ye like a blockhead,
And what you loſt I can produce,
If you deny it, here i' th' houſe.
Quoth Hudibras, I do believe
That argument's demonſtrative;
Ralpho, bear witneſs, and go fetch us
A conſtable to ſeize the wretches:
For though th' are both falſe knaves and
Impoſtors, jugglers, counterfeits, [cheats,

" So on they amble to the place,
Where Monſieur ſpake with a boon grace,
Begar me kill you all, and den
Preſan make you alive agen:
Wi dis me do all de gran cure,
De pock, de ſcab; de calenture;
Me make de man ſtrong pour de wench,
(Then riſeth capon from the bench)
Look you me now, do you not ſee
Dead yeſterday, now live dey be,
Four boon, dey leap, dey dance, dey ſing,
Ma foy, and do de t' oder ting:
Begar good medicine do all dis."
Sham Second Part, p. 37, 38.

v. 1009. *He ſtole your cloak, and pick'd your pocket.*] Still alluding to the Sham Second Part, p. 63, 64.

" At laſt, as if't had been allotted,
The Squires ('twas ſaid) were ſhrewdly potted;
And ſleep they muſt, then down on mat
They threw themſelves, like cloak and hat;
But ſubtle quack and crafty crew
Slept not, they'd ſomething elſe to do:——
In the mean while quack was not idle
(Cunning as horſe, had bit o' the bridle);
The damſel (one that would be thriving)
In the Squire's pockets fell to diving.

Their

I'll make them ſerve for perpendiculars,
As true as e'er were us'd by bricklayers.
They're guilty by their own confeſſions
Of felony, and at the ſeſſions
Upon the bench I will ſo handle 'em,
That the vibration of this pendulum
Shall make all taylors yards of one
Unanimous opinion;
A thing he long has vapour'd of,
But now ſhall make it out by proof.
Quoth Sidrophel, I do not doubt
To find friends that will bear me out;

Their cloaks were pack'd up 'mong the luggage
(Thus men are ſerv'd, when they are ſluggiſh),
The gates but newly open'd were,
All things were huſh'd, and coaſt was clear;
And ſo unſeen they huddle out
Into the ſtreet, then wheel about."——

v. 1010. ——— *Caldes'd you.*] A word of his own coining, and ſignifies putting the fortune-teller upon you, called Chaldeans or Egyptians. (Mr. W.)

v. 1015, 1016. *Ralpho, bear witneſs, and go fetch us—A conſtable to ſeize the wretches.*] This was not like the mock quarrel between Subtle and Face, in Ben Jonſon's Alchymiſt (vol. i. p. 530, edit. 1640).

Face to *Subtle.* "Away this Brach; I'll bring thee, rogue, within the ſtatute of ſorcery, triceſimo tertio of Harry VIII; aye, and perhaps thy neck into a nooſe, for laundring gold, and barbing it."

v. 1024. *That the vibration,* &c.] * The device of the vibration of a pendulum was intended to ſettle a certain meaſure of ells and yards, &c. (that ſhould have its foundation in nature) all the world over: for by ſwinging a weight at the end of a ſtring, and calculating (by the motion of the ſun or any ſtar) how long the vibration would laſt in proportion to the length of the ſtring, and weight of the pendulum, they thought to reduce it back again, and from any part of time compute the exact length of any ſtring that

Nor have I hazarded my art,
And neck, ſo long on the ſtate's part,
To be expos'd i' th' end to ſuffer,
By ſuch a braggadocio huffer.
Huffer, quoth Hudibras, this ſword
Shall down thy falſe throat cram that word.
Ralpho, make haſte, and call an officer,
To apprehend this Stygian ſophiſter;
Mean while I'll hold 'em at a bay,
Leſt he and Whachum run away.
But Sidrophel, who, from th' aſpect
Of Hudibras, did now erect
A figure worſe portending far
Than that of moſt malignant ſtar,
Believ'd it now the fitteſt moment
To ſhun the danger that might come on't,
While Hudibras was all alone,
And he and Whachum, two to one.
This being reſolv'd, he ſpy'd, by chance,
Behind the door an iron lance,
That many a ſturdy limb had gor'd,
And legs, and loins, and ſhoulders, bor'd;

that muſt neceſſarily vibrate into ſo much ſpace of time; ſo that if a man ſhould aſk in China for a quarter of an hour of ſatin or taffeta, they would know perfectly what it meant, and all mankind learn a new way to meaſure things, no more by the yard, foot, or inch, but by the hour, quarter, and minute. See experiments concerning the vibrations of pendulums, by Dr. Derham, Philoſophical Tranſactions, vol. iii. No. 440, p. 201.

v. 1066, 1067, 1068. ——— *in the breech,—Juſt in the place where honour's lodg'd,—As wiſe philoſophers have judg'd.*] Of this opinion

BRITISH MUSEUM

Hogarth del. Ridley sculp

Published by Vernor & Hood, 31 Poultry Dec.r 1, 1798.

He ſnatch'd it up, and made a paſs,
To make his way through Hudibras.
Whachum had got a fire-fork,
With which he vow'd to do his work.
But Hudibras was well prepar'd,
And ſtoutly ſtood upon his guard:
He put by Sidrophello's thruſt,
And in right manfully he ruſh'd;
The weapon from his gripe he wrung,
And laid him on the earth along.
Whachum his ſea-coal prong threw by,
And baſely turn'd his back to fly;
But Hudibras gave him a twitch
As quick as light'ning in the breech,
Juſt in the place where honour's lodg'd,
As wiſe philoſophers have judg'd,
Becauſe a kick in that place more
Hurts honour than deep wounds before.
Quoth Hudibras, The ſtars determine
You are my priſoners, baſe vermine:
Could they not tell you ſo, as well
As what I came to know foretel?

opinion was Shamont, when the Duke of Genoa ſtruck him (ſee Nice Valour, or the Paſſionate Madman, act ii. Beaumont and Fletcher's Works, part ii. p. 496): but Lapet the coward was of a different one (ſee act iii. p. 497).

Lap. "I have been ruminating with myſelf,
What honour a man loſes by a kick:
Why, what's a kick? the fury of a foot,
Whoſe indignation commonly is ſtamp'd

Upon

By this what cheats you are we find,
That in your own concerns are blind.
Your lives are now at my diſpoſe,
To be redeem'd by fine or blows:
But who his honour would defile,
To take, or ſell, two lives ſo vile?
I'll give you quarter; but your pillage,
The conqu'ring warrior's crop and tillage,
Which with his ſword he reaps and plows,
That's mine the law of arms allows.
This ſaid in haſte, in haſte he fell
To rummaging of Sidrophel:
Firſt, he expounded both his pockets,
And found a watch, with rings and lockets,

Upon the hinder quarter of a man;
Which is a place very unfit for honour,
The world will confeſs ſo much:
Then what diſgrace, I pray, does that part ſuffer
Where honour never comes? I'd fain know that,
This being well forc'd and urg'd, may have the power
To move moſt gallants to take kicks in time,
And ſpurn the duelloes out o' th' kingdom;
For they that ſtand upon their honour muſt,
When they conceive there is no honour loſt;
As by a table that I have invented
For that purpoſe alone ſhall appear plainly;
Which ſhews the vanity of all blows at large,
And with what eaſe they may be took on all ſides,
Numb'ring but twice o'er the letters Patience,
From P. to E. I doubt not but in ſmall time
To ſee a diſſolution of all bloodſhed;
If the reformed kick do but once get up."—

v. 1075, 1076. *By this what cheats you are we find,—That in your own concerns are blind.*] Dr. James Young obſerves (Sidrophel Vapulans, p. 30), "That their ignorance in their own affairs, misfortunes, and fates, before they happen, proves them unable to foretel that of other men. Aſtrologers, ſays Agrippa, whilſt they gaze

Which had been left with him t'erect
A figure for, and ſo detect;
A copper-plate, with alamanacs
Engrav'd upon't, with other knacks,
Of Booker's, Lilly's, Sarah Jimmers,
And blank ſchemes to diſcover nimmers;
A moon dial, with Napier's bones,
And ſeveral conſtellation ſtones,
Engrav'd in planetary hours,
That over mortals had ſtrange powers,
To make 'em thrive in law or trade,
And ſtab or poiſon to evade,
In wit or wiſdom to improve,
And be victorious in love.

gaze on the ſtars for direction, &c. fall into ditches, wells, and gaols, and, like Thales, become the ſport of ſilly women and ſlaves.

Aſtra tibi ætherea pandunt ſeſe omnia vati,
Omnibus et quæ ſunt fata futura monent;
Omnibus, aſt uxor quod ſe tua publicat, id te
Aſtra (licet videant omnia) nulla monent;

was an epigram made by Sir Thomas Moore; and I fancy our Hudibras was as witty upon Sidrophel and Whachum in Engliſh, alluding to theſe two in the four foregoing lines." He then produces abundance of proofs in ſupport of his aſſertion. See Gaſſendus's Vanity of Judiciary Aſtrology, p. 157, 158.

v. 1092, 1093. ——— *with other knacks,—Of Booker's, Lilly's, Sarah Jimmers.*] John Booker was born in Mancheſter, and was a famous aſtrologer in the time of the civil wars (as has been before noted on v. 106). He was a great acquaintance of Lilly's; and ſo was this Sarah Jimmers, whom Lilly calls Sarah Shelhorn, a great ſpeculatrix: He owns he was very familiar with her (quod nota), ſo that it is no wonder that the Knight found ſeveral of their knick-knacks in Sidrophel's cabinet. See Lilly's Life, p. 28, 44, 101, 102, 2d edit. 1715. (Mr. B.)

v. 1094. *Nimmers.*] To *nim*, to take by ſtealth, to filch. Bailey.

v. 1100. *And ſtab or poiſon to evade.*] Vide Lapidis Pantarbæ occultam vim, Heliodori Æthiop. lib. iv. cap. x. lib. viii. cap. xxii.

Whachum had neither croſs nor pile,
His plunder was not worth the while;
All which the conq'ror did diſcompt,
To pay for curing of his rump.
But Sidrophel, as full of tricks
As rota-men of politics,
Straight caſt about to over-reach
Th' unwary conq'ror with a fetch,
And make him glad (at leaſt) to quit

v. 1108. *As rota-men of politics.*] Theſe rota-men were a ſet of politicians, the chief of which were James Harrington, Henry Nevil, Charles Wolſeley, John Wildman, and Dr. (afterwards Sir William) Petty, who, in the year 1659 (when the government was continually ſhifting hands from one to another), met at the Turk's head in New-palace-yard in Weſtminſter, where they were contriving a form of commonwealth the moſt proper to be erected in England, as they ſuppoſed. The model of it was, That a third part of the ſenate, or parliament, ſhould rote out by ballot every year, and new ones to be choſen in their room; no magiſtrate to continue above three years, and all to be choſen by ballot. But the King's reſtoration put an end to this club and all their politics. See Wood's Athenæ Oxon. in the Life of James Harrington, col. 439, edit. 1692; Echard's Hiſtory of England, vol. ii. p. 855; Mr. Ward's Hiſtory of Greſham College, p. 220, 221; a ſong called the Rota, Collection of Loyal Songs, vol. ii. p. 214, 249.

v. 1113. *Before the ſecular*, &c.] * "As the devil is the ſpiritual prince of darkneſs, ſo is the conſtable the ſecular, who governs in the night with as great authority as his colleague, but far more imperiouſly."

v. 1115. *And as a fox*, &c.] This ſimile will bear as ſtrict a ſcrutiny as that of the owl and the mouſe, for it is equally juſt and natural. Necromancers are as cunning and pernicious as foxes: and if this fox has been hotly purſued by his enemies, ſo has Sidrophel been as cloſely attacked by the Knight; and, to ſave themſelves from the impending danger, they both make uſe of the ſtratagem of feigning themſelves dead. (Mr. B.)

v. 1115, 1116, 1117, 1118. ——— *with hot purſuit,—Chac'd through a warren, caſts about—To ſave his credit, and among—Dead vermin*

His victory, and fly the pit,
Before the ſecular prince of darkneſs
Arriv'd to ſeize upon his carcaſs:
And as a fox, with hot purſuit,
Chac'd through a warren, caſts about
To ſave his credit, and among
Dead vermin on a gallows hung,
And while the dogs run underneath,
Eſcap'd (by counterfeiting death),

vermin on a gallows hung.] This ſtory is told by Sir Kenelm Digby, (Treatiſe of Bodies, chap. xxvi. p. 383; and Sir Roger L'Eſtrange, part i. fab. cxv.)

A ſtory is told by Plutarch and a certain French author, of a dog in the court of the Emperor Veſpaſian, who could act to the life all the agonies and ſymptoms of death, at the command of a mountebank, who had taught him many ſuch comical tricks to divert the grandees of Rome. Turkiſh Spy, vol. iv. book iv. letter vii.

If theſe ſtories are to be credited, we need not, I think, boggle at the ſtory of Bomelius's dog at Memphis in Egypt, who played ſo many tricks upon a ſtage (Scot's Diſcovery of Witchcraft, p. 252, 253); at Banks's horſe, which played ſo many remarkable pranks (Digby, of Bodies, chap. xxxvii. p. 393; Sir Walter Raleigh's Hiſtory of the World, firſt part, p. 178; Gayton's Notes upon Don Quixote, part iv. 289); or the countryman's mare, which ſhewed ſo many tricks (Webſter's Diſplay of ſuppoſed Witchcraft, chap. xiii. p. 269); the baboon that played on the guittar (Digby's Treatiſe of Bodies, chap. xxxvii. p. 392); or the ape that played ſo artfully at cheſs with his maſter in the preſence of the King of Portugal, and beat him (Caſtiglione's Courtier, Italian and Engliſh, in 4to, 1727, book ii. p. 190); or the divining ape at the Great Mogul's court (Purchaſe's Pilgrims, part ii. book iv. p. 587); or the elephant which Biſhop Burnet, in his Travels, affirms he had ſeen play at ball; or the ſhowman's hare at Briſtol, which bowed to the company with a good grace, and beat ſeveral marches upon a drum (Intelligencer, No. 13, 1729); or the Spectator's rope-dancer, caught in one of the woods belonging to the Great Mogul (ſee No. 28).

v. 1120. *Eſcap'd by counterfeiting death.*] It was well that Sir Hudibras eſcaped upon this occaſion the fate of Amurath III.

Not out of cunning, but a train
Of atoms juſtling in his brain,
As learn'd philoſophers give out;
So Sidrophello caſt about,
And fell to's wonted trade again,
To feign himſelf in earneſt ſlain:
Firſt ſtretch'd out one leg, then another,
And ſeeming in his breaſt to ſmother
A broken ſigh, quoth he, Where am I,
Alive, or dead; or which way came I
Through ſo immenſe a ſpace ſo ſoon?
But now I thought myſelf in th' moon;
And that a monſter, with huge whiſkers,

Emperor of the Turks; who, after he had won the battle of Caſſova, againſt the Chriſtian princes, viewing the field of battle, and the dead, and telling his grand viſier how he had dreamed the night before, that he was ſlain by the hand of an enemy; a Chriſtian ſoldier, that concealed himſelf among the dead, perceiving that it was the Sultan that was talking, with thought of revenging his country, ſuddenly ſtarted up, and plunged a dagger into the Emperor's belly. This happened about the year 1381. See Prince Cantemir's Growth of the Ottoman Empire, p. 42.

Falſtaff's counterfeiting death, to prevent it in reality, when he fought with young Douglas, was merry enough. Prince Henry ſeeing him lie upon the field of battle, ſpeaks as follows:

" Death hath not ſtruck ſo fat a deer to-day,
Though many a dearer in this bloody fray:
Embowell'd will I ſee thee by and by.

Falſtaff riſes.

Falſt. Embowell'd—If thou embowel me to-day, I'll give you leave to powder me and eat me to-morrow. 'Sblood it was time to counterfeit, or that termagant Scot had paid me ſcot and lot too. Counterfeit! I lie, I am no counterfeit; to die is to counterfeit; for he is but the counterfeit of a man, who hath not the life of a man: but to counterfeit dying, when a man thereby liveth, is to be no counterfeit, but the true and perfect image of life indeed.

More formidable than a Switzer's,
My body through and through had drill'd,
And Whachum by my ſide had kill'd,
Had croſs-examin'd both our hoſe,
And plunder'd all we had to loſe:
Look, there he is, I ſee him now,
And feel the place I am run through;
And there lies Whachum by my ſide
Stone dead, and in his own blood dy'd:
Oh! Oh! with that he fetch'd a groan,
And fell again into a ſwoon,
Shut both his eyes, and ſtopp'd his breath,
And to the life out-acted death;

indeed. The better part of valour is diſcretion, in the which better part I have ſaved my life." Shakeſpeare's Firſt part of Henry IV. act v. vol. iii. p. 434.

v. 1121. *Not out of cunning*, &c.] A ridicule on Sir Kenelm Digby, who relates this ſtory, but, for the maintenance of the hypotheſis, pretends there was no thought or cunning in it, but, as our author ſaith, a train of atoms. (Mr. W.)

v. 1129, 1130. *Quoth he, Where am I,—Alive or dead——*]

" Than gan I wex in were, *(to be in doubt.)*
And ſaid, I wote well I am here,
Whether in body or in gooſt, *(ghoſt or ſpirit.)*
I not ywis, but God thou wooſt."

Second Book of Fame, Chaucer's Works, 1602, fol. 266.

Maria (in the Night-walker, or Little Thief, act ii.) waking from a ſwoon in a church-yard, cries out, " Mercy defend me! Ha, I remember I was betrayed and ſwooned, my heart achs, I am wondrous hungry too; dead bodies eat not ſure; I was meant for burial; I am frozen; death like a cake of ice dwells round about me; darkneſs ſpreads over the world too."

v. 1145, 1146. *Shut both his eyes, and ſtopp'd his breath,—And to the life out-acted death.*] See the humorous account of the perſon who counterfeited death, to bring a hypochondriacal perſon to his ſenſes, who imagined himſelf dead, laid in a coffin, and would

That Hudibras, to all appearing,
Believ'd him to be dead as herring.
He held it now no longer ſafe,
To tarry the return of Ralph,
But rather leave him in the lurch:
Thought he, he has abus'd our church,
Refus'd to give himſelf one firk
To carry on the public work;
Deſpis'd our ſynod-men, like dirt,
And made their diſcipline his ſport;
Divulg'd the ſecrets of their claſſes,
And their conventions prov'd high places;
Diſparag'd their tythe-pigs as Pagan,
And ſet at nought their cheeſe and bacon;
Rail'd at their covenant, and jeer'd
Their rev'rend parſons to my beard:
For all which ſcandals, to be quit
At once, this juncture falls out fit.
I'll make him henceforth to beware,
And tempt my fury, if he dare:
He muſt at leaſt hold up his hand,

neither eat nor drink until he was decoyed into it by this arch blade. See L'Eſtrange's Fables, part ii. fab. clxxxi. and Dr. Dan. Turner's treatiſe, De Morbis Cutaneis, cap. xii. p. 168. from Heywood's Hierarchy of Angels, lib. viii. p. 551. See an account of Baſil's ſtratagem to gain his miſtreſs Quiteria, the day ſhe was to have been married to the rich Camacho (Don Quixote, vol. iii. chap. xxi. p. 201, 202, &c.); and of the player at Vitry in France, who was to act the part of a dead man, in 1644, and over-acted it; for when the necromancer touched him with his taliſman, as the rules of the play required, the inanimate trunk could not obey, the man being really dead. Turkiſh Spy, vol. vi. book ii. chap. x.

v. 1148.

By twelve free-holders to be ſcann'd;
Who by their ſkill in palmeſtry,
Will quickly read his deſtiny;
And make him glad to read his leſſon,
Or take a turn for't at the ſeſſion:
Unleſs his light and gifts prove truer
Than ever yet they did, I'm ſure;
For if he 'ſcape with whipping now,
'Tis more than he can hope to do:
And that will diſengage my conſcience
Of th' obligation, in his own ſenſe:
I'll make him now by force abide
What he by gentle means deny'd,
To give my honour ſatisfaction,
And right the brethren in the action.
This being reſolv'd, with equal ſpeed
And conduct, he approach'd his ſteed,
And, with activity unwont,
Aſſay'd the lofty beaſt to mount;
Which once atchiev'd, he ſpurr'd his palfry,
To get from th' enemy, and Ralph, free:

v. 1148 ——— *as dead as herring.*] Mr. Bailey obſerves (ſee folio Dictionary) that this ſaying is taken from the ſuddenneſs of this fiſh's dying after it is out of the water.

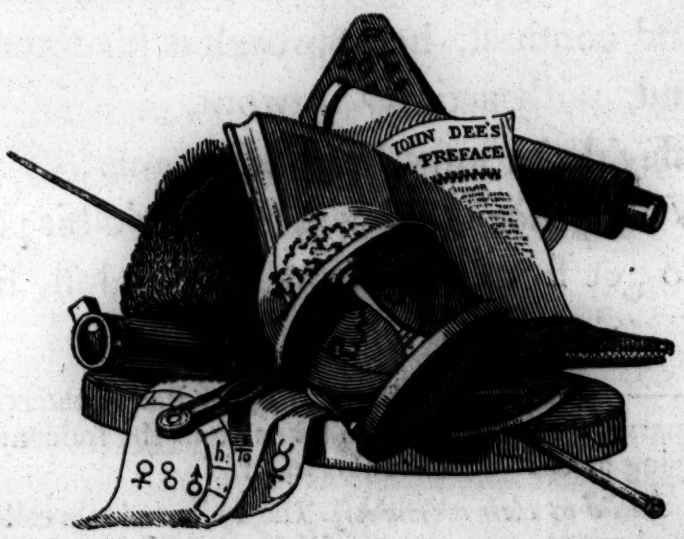
v. 1161. *Rail'd at their covenant.*] The Independents called the covenant an almanac out of date. Walker's Hiſtory of Independency, Append. to part i. p. 2; Pulpit guarded with ſeventeen Arguments, &c. by T. Hall, 1651.

v. 1187, 1188. ——— *he ſpurr'd his palfry,—To get from th' enemy, and Ralph, free.*] The Knight's conduct on this occaſion may be called in queſtion; for the reaſons upon which he founds it do not ſeem to be juſtifiable or conformable to the

Left danger, fears, and foes behind,
And beat, at leaſt three lengths, the wind.

practice and benevolence of Knights-errant: Does ever Don Quixote determine to leave Sancho in the lurch, or expoſed to danger, though as often thwarted by him as Don Hudibras by Ralpho? See one inſtance in proof, Don Quixote, vol. iii. ch. xxviii. p. 277. Had the Knight made Sidrophel's imagined death the ſole motive of his eſcape, he had been very much in the right to be expeditious: But, as he makes that his leaſt concern, and ſeems to be anxious to involve his truſty Squire in ruin, out of a mean ſpirit of revenge, this action cannot but appear deteſtable in the eye of every reader: Nothing can be ſaid in favour of the Knight, but that he fancied he might juſtly retort upon Ralpho (in practice) that doctrine which he had elaborately inculcated in theory, That an innocent perſon might in juſtice be brought to ſuffer for the guilty.

By what has been ſaid, let it not be inferred, that the poet's judgment is impeached: No; he has hereby maintained an exact uniformity in the character of his hero, and made him ſpeak and act correſpondent to his principles. (Mr. B.)



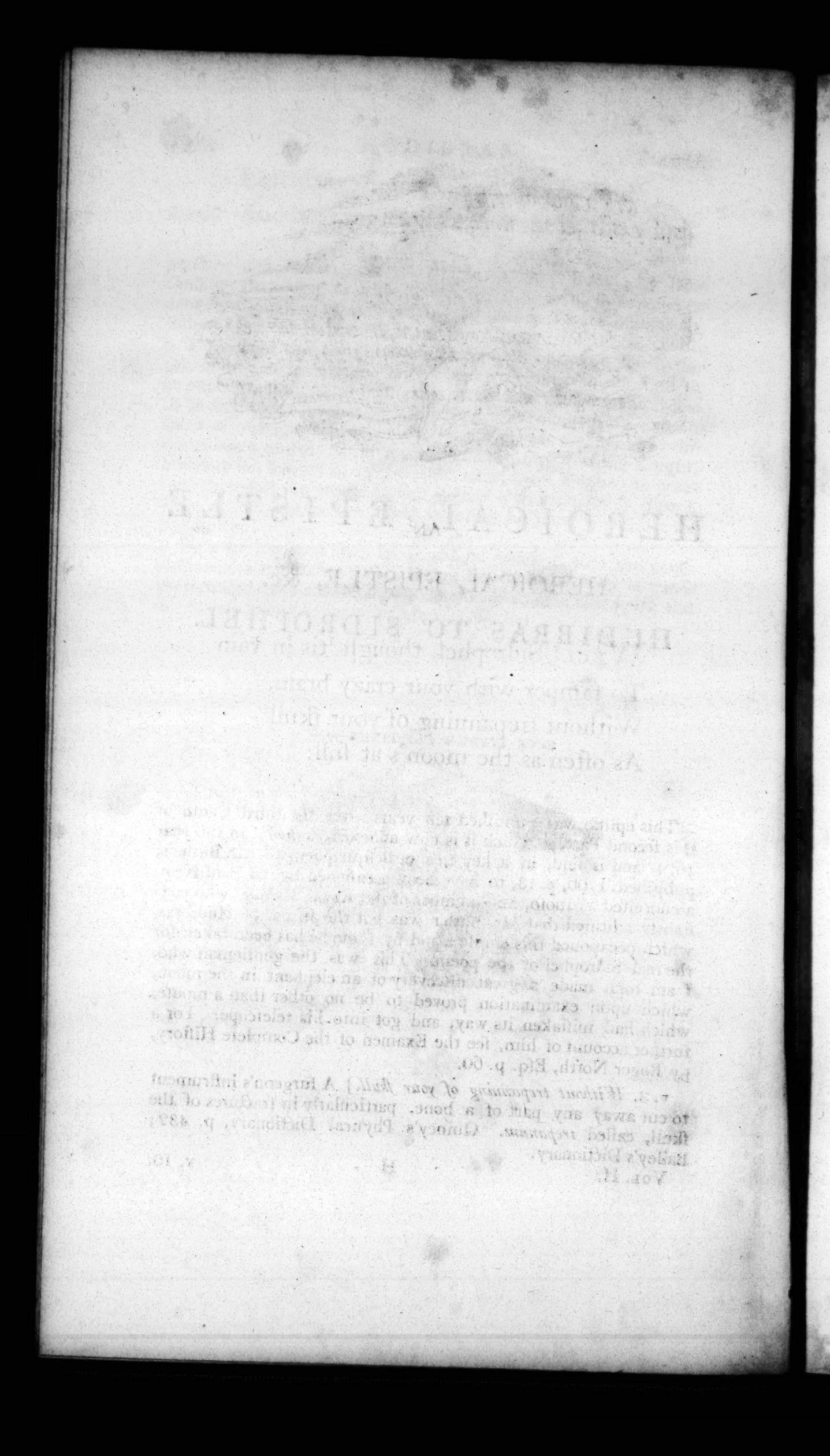
AN

HEROICAL EPISTLE

OF

HUDIBRAS TO SIDROPHEL.

ECCE ITERUM CRISPINUS——



AN

HEROICAL EPISTLE, &c.

WELL! Sidrophel, though 'tis in vain
To tamper with your crazy brain,
Without trepanning of your ſkull
As often as the moon's at full:

This epiſtle was publiſhed ten years after the third Canto of this ſecond Part, to which it is now annexed, namely, in the year 1674, and is ſaid, in a key to a burleſque poem of Mr. Butler's, publiſhed 1706, p. 13, to have been occaſioned by Sir Paul Neal, a conceited virtuoſo, and member of the Royal Society, who conſtantly affirmed that Mr. Butler was not the author of Hudibras, which occaſioned this epiſtle; and by ſome he has been taken for the real Sidrophel of the poem. This was the gentleman who, I am told, made a great diſcovery of an elephant in the moon, which upon examination proved to be no other than a mouſe, which had miſtaken its way, and got into his teleſcope. For a further account of him, ſee the Examen of the Complete Hiſtory, by Roger North, Eſq. p. 60.

v. 3. *Without trepanning of your ſkull.*] A ſurgeon's inſtrument to cut away any part of a bone, particularly in fractures of the ſkull, called *trepanum*. Quincy's Phyſical Dictionary, p. 432; Bailey's Dictionary.

'Tis not amiſs, ere y' are given o'er,
To try one deſp'rate med'cine more:
For where your caſe can be no worſe,
The deſp'rat'ſt is the wiſeſt courſe.
Is't poſſible that you, whoſe ears
Are of the tribe of Iſſachar's,
And might (with equal reaſon) either
For merit, or extent of leather,
With William Pryn's, before they were
Retrench'd and crucify'd, compare,
Should yet be deaf againſt a noiſe
So roaring as the public voice?
That ſpeaks your virtues free, and loud,
And openly in every crowd,
As loud as one that ſings his part
T' a wheel-barrow, or turnip cart,

v. 10. *Are of the tribe of Iſſachar's.*] Explained Gen. xlix. 14.

v. 12. ——————— *or extent of leather.*] His ears did not extend ſo far as that witty knave's who bargained with a ſeller of lace in London, for ſo much fine lace as would reach from one of his ears to the other. When they had agreed, he told her that he believed ſhe had not quite enough to perform the covenant, for one of his ears was nailed to the pillory at Briſtol. See Sir Fra. Bacon's Apophthegms, Reſuſcitatio, 3d edit. p. 231; Joe Miller's Jeſts; or the ears of Mr. Oldham's Ugly Parſon (ſee Remains, 1703, p. 116), of which he obſerves, "That they reſemble a country juſtice's black jack—He's as well hung as any hound in the country: His ſingle ſelf might have ſhown with Smec, and all the club of divines:—You may pare enough from the ſides of his head to have furniſhed a whole regiment of Roundheads: He wears more there than all the pillories in England ever have done. Mandeville tells us of a people ſomewhere, that uſed their ears for cuſhions; he has reduced the legend to a probability: A ſervant of his (that could not conceal the Midas) told me lately in private, that, going

Or your new nick'd-nam'd old invention
To cry green haſtings with an engine;
(As if the vehemence had ſtunn'd,
And torn your drum-heads with the ſound):
And 'cauſe your folly's now no news,
But overgrown, and out of uſe,
Perſuade yourſelf there's no ſuch matter,
But that 'tis vaniſh'd out of nature;
When folly, as it grows in years,
The more extravagant appears.
For who but you could be poſſeſs'd,
With ſo much ignorance and beaſt,
That neither all men's ſcorn, and hate,
Nor being laugh'd and pointed at,
Nor bray'd ſo often in a mortar,
Can teach you wholeſome ſenſe and nurture:

going to bed, he binds them to his crown, and they ſerve him for quilted night-caps." See ſome remarkable accounts of ears, Dr. Bulwer's Artificial Changeling, ſc. viii. p. 141.

v. 35. *Nor bray'd ſo often in a mortar.*] Bray a fool in a mortar, &c. is one of Solomon's proverbs, xxvii. 22. It is reported that Anaxarchus was pounded in a mortar at the inſtance of Nicocreon the tyrant of Cyprus.

" Aut ut Anaxarchus pilâ minuaris in altâ,
Jactaque pro ſolitis frugibus oſſa ſonent."
Ovidii Ibis, 571, 572.

" Ad quem locum vetus Scholiaſtes: Anaxarchus in mortario poſitus fuit, ut ſicut ſinapi contritus." Vide plura Diogenis Laertii de Vit. Phil. lib. ix. Segm. 58, 59; Ægidii Menagii Obſervat. See an account of his courageous behaviour upon that occaſion, Montaigne's Eſſays, book ii. chap. ii. p. 24.

It is a puniſhment, I believe, no where practiſed but in Turkey, and there but in one inſtance: " When the Mufti (or chief prieſt) is convicted of treaſon, he is put in a mortar in the ſeven towers, and there pounded to death." See Prince Cantemir's Growth, &c.

But (like a reprobate) what courſe
Soever us'd, grow worſe and worſe?
Can no tranſfuſion of the blood,
That makes fools cattle, do you good?
Nor putting pigs to a bitch to nurſe,
To turn 'em into mongrel-curs,
Put you into a way, at leaſt,
To make yourſelf a better beaſt?
Can all your critical intrigues,
Of trying ſound from rotten eggs,
Your ſeveral new-found remedies
Of curing wounds and ſcabs in trees,
Your arts of fluxing them for claps,
And purging their infected ſaps,
Recovering ſhankers, cryſtallines,
And nodes and blotches in their rinds,
Have no effect to operate
Upon that duller block, your pate?
But ſtill it muſt be lewdly bent
To tempt your own due puniſhment;

&c. of the Ottoman Empire, p. 37; Sir Paul Ricaut's State of the Ottoman Empire, &c. book ii. chap. iv. p. 204.

v. 41, 42. *Nor putting pigs t' a bitch to nurſe,—To turn 'em into mongrel curs.*] A remarkable inſtance of this kind is made mention of by Giraldus Cambrenſis, (Itinerar. Cambriæ, lib. i. Camdeni Anglic. Normanic. &c. 1603, p. 825.) of a hunting ſow that had ſucked a bitch. "Contigit autem in his noſtris diebus—— quod et notabile cenſui, ſuillam ſilveſtrem, quæ canem forte lactaverat, odoris equis naribus ſagacem: cujus mamillis appoſita fuerat: adultam in ferarum perſecutione ad miraculum uſque fuiſſe pervalidam; adeo quidem ut moloſſis hac natura juvante, tam inſtitutis, quam inſtructis, odorum ſagacitate longe præſtantior inveniretur. Argumentum, tam hominem, quam animal quodlibet, ab illâ cujus lacte nutritur, naturam contrahere."

v. 59,

And, like your whimſied chariots, draw
The boys to courſe you without law:
As if the art you have ſo long
Profeſs'd of making old dogs young,
In you had virtue to renew
Not only youth, but childhood too.
Can you, that underſtand all books,
By judging only with your looks,
Reſolve all problems with your face,
As others do with B's and A's;
Unriddle all that mankind knows
With ſolid bending of your brows;
All arts and ſciences advance,
With ſcrewing of your countenance;
And with a penetrating eye,
Into th' abſtruſeſt learning pry;
Know more of any trade b' a hint,
Than thoſe that have been bred up in't;
And yet have no art, true or falſe,
To help your own bad naturals?

v. 59, 60. *As if the art you have ſo long—Profeſs'd, of making old dogs young.*] Alluding to the transfuſion of blood from one animal to another.

The following inſtances I meet with in the Philoſoph. Tranſact.

"I was preſent when Mr. Gayant ſhewed the transfuſion of the blood, putting that of a young dog into the veins of an old, who, two hours after, did leap and friſk." Extract of a letter written from Paris, containing the account of ſome effects of the transfuſion of blood, Philoſophical Tranſactions, June 3, 1667, No. 26, vol. i. p. 479. See further accounts of the methods of transfuſing blood out of one animal into another, Philoſophical Tranſactions, No. 19, vol. i. p. 352; No. 20, p. 353, &c.; No. 22, p. 387;

But ſtill the more you ſtrive t' appear,
Are found to be the wretcheder:
For fools are known by looking wiſe
As men find woodcocks by their eyes. [lege
Hence 'tis that 'cauſe y' have gain'd o' th' col-
A quarter ſhare (at moſt) of knowledge,
And brought in none, but ſpent repute,
Y' aſſume a power as abſolute
To judge, and cenſure, and control,
As if you were the ſole Sir Poll;
And ſaucily pretend to know
More than your dividend comes to.
You'll find the thing will not be done
With ignorance and face alone;
No, though y' have purchas'd to your name,
In hiſtory, ſo great a fame,
That now your talent's ſo well known,
For having all belief out-grown,

p. 387; No. 25, p. 451; No. 27, p. 589, &c.; No. 28, p. 517: a remarkable experiment of this kind, ibid. p. 521; No. 30, p. 557, &c. See the effects of transfuſing the blood of four wedders into a horſe of twenty-ſix years old, which gave him much ſtrength, and a more than ordinary ſtomach, ibid. p. 559; of a Spaniſh bitch of twelve years old, which, upon the transfuſion of kid's blood, grew vigorous and active, and even proud in leſs than eight days, ibid. p. 562; and No. 32, p. 617, of the cure of an inveterate frenzy by the transfuſion of blood. See the antiquity of this practice, Philoſophical Tranſactions, No. 37, vol. ii. p. 731; No. 42, p. 840, vol. iii.; No. 53, p. 1075.

v. 86. *As if you were the ſole Sir Poll.*] Sir Politic Would-be, a name in Ben Jonſon's play, called Volpone, or the Fox, a ridiculous pretender to politics. (Mr. W.)

v. 91, 92. *No, though y' have purchas'd to your name,—In hiſtory, ſo great a fame.*] Theſe two lines I think plainly diſcover, that Lilly (and

That every ſtrange prodigious tale
Is meaſur'd by your German ſcale,
By which the virtuoſi try
The magnitude of every lye,
Caſt up to what it does amount,
And place the biggeſt to your account.
That all thoſe ſtories that are laid
Too truly to you, and thoſe made,
Are now ſtill charg'd upon your ſcore,
And leſſer authors nam'd no more.
Alas! that faculty betrays
Thoſe ſooneſt it deſigns to raiſe;
And all your vain renown will ſpoil,
As guns o'ercharg'd the more recoil;
Though he that has but impudence,
To all things has a fair pretence;
And put, among his wants, but ſhame,
To all the world may lay his claim.
Though you have try'd that nothing's borne
With greater eaſe than public ſcorn,
That all affronts do ſtill give place
To your impenetrable face,
That makes your way through all affairs,
As pigs through hedges creep with theirs:
Yet as 'tis counterfeit, and braſs,
You muſt not think 'twill always paſs;

(and not Sir Paul Neal) was here laſhed under the name of Sidrophel: for Lilly's fame abroad was indiſputable.

v. 105. ——*Betrays.*] *Deſtroys* in all the editions I have ſeen.

For all impoſtors, when they're known,
Are paſt their labour and undone.
And all the beſt that can befal
An artificial natural
Is that which madmen find, as ſoon
As once they're broke looſe from the moon,
And proof againſt her influence,
Relapſe to e'er ſo little ſenſe,
To turn ſtark fools, and ſubjects fit
For ſport of boys, and rabble-wit.

v. 124. *An artificial natural.*] There were many ſuch in thoſe times. See Abel's character in Sir Robert Howard's Committee; and Sir John Birkenhead's Bibliotheca Parliamenti, done into Engliſh for the Aſſembly of Divines, 1653, p. 4, No. 40, where he ſpeaks of the artificial changeling. Sir Roger L'Eſtrange, in his Apology, p. 95, obſerves of Miles Corbet, a man famed in thoſe times, " that he perſonated a fool or a devil, without the change either of habit or vizor." Mr. Gayton, in his notes upon Don Quixote, book iii. chap. xi. p. 144, mentions a mimic upon the ſtage, who ſo lively perſonated a changeling, that he could never after compoſe his face to the figure it had before he undertook that part.

HUDIBRAS.

PART III. CANTO I.

ARGUMENT.

The Knight and Squire reſolve at once
The one the other to renounce;
They both approach the Lady's bower,
The Squire t' inform, the Knight to woo her:
She treats them with a maſquerade,
By furies and hobgoblins made;
From which the Squire conveys the Knight,
And ſteals him from himſelf by night.

PART III. CANTO I.

'Tis true, no lover has that power
T' enforce a deſperate amour,
As he that has two ſtrings t' his bow,
And burns for love and money too;
For then he's brave and reſolute,
Diſdains to render in his ſuit,
Has all his flames and raptures double,
And hangs, or drowns, with half the trouble;
While thoſe who ſillily purſue
The ſimple downright way and true,

We are now come to the Third Part of Hudibras, which is conſiderably longer than either the Firſt or the Second: and yet can the ſevereſt critic ſay, that Mr. Butler grows inſipid in his invention, or falters in his judgment? No He ſtill continues to ſhine

Make as unlucky applications,
And ſteer againſt the ſtream their paſſions.
Some forge their miſtreſſes of ſtars;
And when the ladies prove averſe,
And more untoward to be won,
Than by Caligula the moon,
Cry out upon the ſtars for doing
Ill offices, to croſs their wooing,
When only by themſelves they're hind'red,
For truſting thoſe they made her kindred;
And ſtill, the harſher and hide-bounder
The damſels prove, become the fonder.
For what mad lover ever dy'd,
To gain a ſoft and gentle bride?
Or for a lady tender-hearted,

in both theſe excellencies; and, to manifeſt the extenſiveneſs of his abilities, he leaves no art untried to ſpin out theſe adventures to a length proportionable to his wit and ſatire. I dare ſay, the reader is not weary of him; nor will he be ſo at the concluſion of the poem: and the reaſon is evident, becauſe this laſt part is as fruitful of wit and humour as the former; and a poetic fire is equally diffuſed through the whole poem, that burns everywhere clearly and everywhere irreſiſtibly. (Mr. B.)

v. 15, 16. *And more untoward to be won,—Than by Caligula the moon.*] * Caligula was one of the Emperors of Rome, ſon of Germanicus and Agrippina. He would needs paſs for a god, and had the heads of the ancient ſtatues of the gods taken off, and his own placed on in their ſtead, and uſed to ſtand between the ſtatues of Caſtor and Pollux to be worſhipped, and often bragged of lying with the moon. Vide Suetonii Caliguli, cap. xxii; Philonis Judæi, lib. ii. de Legatione ad Caium, Colon. Allobrog. 1613, p. 776, 777; Mr. Fenton's Obſervations upon Mr. Waller's Poems, p. 87.

v. 20.

In purling ſtreams, or hemp departed?
Leap'd headlong int' Elyſium
Through th' windows of a dazzling room?
But for ſome croſs ill-natur'd dame,
The am'rous fly burnt in his flame.
This to the Knight could be no news,
With all mankind ſo much in uſe;
Who therefore took the wiſer courſe,
To make the moſt of his amours;
Reſolv'd to try all ſorts of ways,
As follows in due time and place.
No ſooner was the bloody fight,
Between the Wizard and the Knight,
With all th' appurtenances, over,
But he relaps'd again to' a lover;

v. 20. *For truſting thoſe they made her kindred.*] The meaning of this fine paſſage is, That when men have flattered their miſtreſſes ſo extravagantly as to make them goddeſſes, they are not to be ſurpriſed if their miſtreſſes treat them with all that diſtance and ſeverity which beings of a ſuperior order think their right towards inferior creatures, nor have they reaſon to complain of what is but the effect of their own indiſcretion. (Mr.W).

See this exemplified in the character of Flavia, in the Tatler (No. 139), who obſerves, That at that time there were three goddeſſes in the New Exchange, and two ſhepherdeſſes that ſold gloves in Weſtminſter-hall; and in Shakeſpeare's Troilus and Creſſida, act iii. vol vii. p. 61.

v. 23, 24, 25, 26. *For what mad lover ever dy'd—To gain a ſoft and gentle bride?—Or for a lady tender-hearted,—In purling ſtreams, or hemp departed?*] See an account of the lover's leap from the promontory of Acarnania, called Leucate (Spectator, No. 223, 227); and of the ſeveral perſons who took that leap, their reaſons for ſo doing, and their good or bad ſucceſs (Ibid. No. 233).

As he was always wont to do,
When h' had diſcomfited a foe;
And us'd the only antique philters,
Deriv'd from old heroic tilters.
But now triumphant and victorious,
He held th' atchievement was too glorious
For ſuch a conqueror to meddle
With petty conſtable or beadle:

v. 41, 42. *As he was always wont to do,—When h' had diſcomfited a foe.*] The Knight had been ſeized with a love-fit immediately after his imaginary victory at the bear-bating (Part I. Canto iii. v. 372, &c.); and the conqueſt he had gained in his late deſperate engagement with Sidrophel has now the ſame effect upon him. This humour will appear very natural and polite, if the opinion he had of women be right, which he declares in a vain-glorious ſoliloquy upon his firſt victory, for which I beg leave to refer the reader to Part I. Canto iii. v. 381, &c.

As a conſequent of this principle, the Knight, whenever he obtained a victory (or fancied ſo, which to him and Don Quixote was as good), he wildly thought himſelf poſſeſſed of all thoſe endowments, and from thence ſtrongly imagined his amours would be irreſiſtible. It is true, he gained but a few victories; and therefore it is no wonder his heart was elated with hopes of gaining the widow, and his imagination raiſed to an enthuſiaſtic claim of glory, when he was favoured by fortune. Thus, upon his firſt victory, he was cock-a-hoop, and thought

" ——— h' had done enough to purchaſe
Thankſgiving day among the churches,
Wherein his mettle and brave worth
Might be explain'd by holder-forth."

And he is now poſting away with full ſpeed to his miſtreſs, upon his ſecond victory, boldly to demand her perſon and poſſeſſions. (Mr. B.)

v. 43. *And us'd as*, in edit. 1678. * Philters were love-potions reported to be much in requeſt in former ages; but our true Knight-errant Hero made uſe of no other but what his noble atchievements by his ſword produced.

v. 51, 52. *Who might perhaps reduce his cauſe—To th' ordeal trial of*

Or fly for refuge to the hoſteſs,
Of th' inns of court and chancery, Juſtice;
Who might perhaps reduce his cauſe
To th' ordeal trial of the laws;
Where none eſcape, but ſuch as branded
With red hot irons have paſt bare-handed;
And if they cannot read one verſe
I' th' Pſalms, muſt ſing it, and that's worſe.

of the laws.] There were four ſorts of ordeal: The firſt by camp, fight, or combat; the ſecond by iron made hot; the third by hot water; and the fourth by cold. To the ſecond ſort it was that Emma, mother to King Edward the Confeſſor, ſubmitted, when ſuſpected of incontinency with Alwin Biſhop of Wincheſter; who, when ſhe had paſſed nine hot plowſhares blindfolded without hurt, left ſo many manors to the cathedral of Wincheſter. (See Sir Thomas Ridley's View of the Civil Law, part i. p. 116, edit. 8vo, Lambard, under the word *Ordalium).* King Edward repenting the injury he had done his mother, gave to the ſame church the Iſle of Portland and other poſſeſſions (ſee Robert of Glouceſter's Chronicle, by Hearne, p. 334, 340; Echard's Hiſtory of England, vol. i. p. 118). See a further account of the ſeveral kinds of trial by ordeal, Spelmanni Gloſſar. 1664, p. 435; Verſtegan's Reſtitution of decayed Intelligence, ed. Antwerp. 1605, p. 63, &c.; Dr. Howel's Inſtitut. of General Hiſtory, &c. part iv. chap. ii. § x. p. 257, 324, &c.; Hiſtory of Remarkable Trials of Great Britain, in 8vo, 1715, p. 1 to 17, incluſive. Vid. Officium Ordalii; Append. ad Faſcicul. Rer. expetend. et fugiend. e textu Roffenſi, p. 903, &c.

v. 55, 56. *And if they cannot read one verſe—I' th' Pſalms, muſt ſing it*——] By this is meant the benefit of clergy, which is a thing often mentioned, and as little underſtood; for which reaſon it may not be amiſs to explain the riſe and meaning of it. In old times few perſons were bred to learning, or could read, but thoſe who were actually in orders, or educated for that purpoſe: ſo that if ſuch a perſon was arraigned before a temporal judge for any crime (the puniſhment whereof was death), he might pray his clergy, that was to have a Latin Bible in a black Gothic character delivered to him; and if he could read (not ſing as the poet ſays) in a place where the judge appointed, which was generally in the Pſalms, the Ordinary thereupon certified, "Quod

He therefore judging it below him,
To tempt a ſhame the devil might owe him,
Reſolv'd to leave the Squire for bail
And mainprize for him, to the gaol,
To anſwer, with his veſſel, all
That might diſaſtrouſly befall;
And thought it now the fitteſt juncture
To give the lady a rencounter,
T' acquaint her with his expedition,
And conqueſt o'er the fierce magician:
Deſcribe the manner of the fray,
And ſhew the ſpoils he brought away;
His bloody ſcourging aggravate,

legit," and the criminal was ſaved, as being a man of learning, and might therefore be uſeful to the public; otherwiſe he was ſure to be hanged. This privilege was granted in all offences but high treaſon and ſacrilege, "Ex quibuſdam feloniis ex acerrimo genere non exiſtentibus, mortis judicium effugiant rei literariæ experti; ſi legentes clericos ſe eſſe profiteantur; clericali ordini ita olim indultum eſt, fœminis interea repudiatis, uti ordinis illius minimè capacibus," Spelmanni Gloſſar. ſub voc. *Felo*, *Felonia*, et *Fullonia*, p. 214, till after the year 1350; and was ſo great, that if a criminal was condemned at one aſſize, becauſe he could not read, and was reprieved to the ſubſequent aſſize, he might again demand this benefit, either then, or even under the gallows; and if he could then read, he was of courſe to be pardoned; of which there is an inſtance in Queen Elizabeth's time. It was at firſt extended, not only to the clergy, but to any other perſon who could read, who muſt however declare that he vowed or was reſolved to enter into orders: But as learning increaſed, this benefit of the clergy was reſtrained by ſeveral acts of parliament, and now is wholly taken away, the benefit being allowed in all clergyable felonies. (Dr. B. Mr. B.)

In Hudibras's days, they uſed to ſing a pſalm at the gallows; and therefore he that, by not being able to read a verſe in the Pſalms, was condemned to be hanged, muſt ſing or at leaſt hear a verſe ſung under the gallows before he was turned off. Mr. Cotton

The number of the blows and weight;
All which might probably ſucceed,
And gain belief h' had done the deed:
Which he reſolv'd t' enforce, and ſpare
No pawning of his ſoul to ſwear:
But, rather than produce his back,
To ſet his conſcience on the rack;
And in purſuance of his urging
Of articles perform'd, and ſcourging,
And all things elſe upon his part,
Demand delivery of her heart,
Her goods, and chattels, and good graces,
And perſon up to his embraces.

Cotton alludes to this in the following lines:

" Ready, when Dido gave the word,
To be advanc'd into the halter,
Without the benefit on's pſalter,
Then 'cauſe ſhe would, to part the ſweeter,
A portion have of Hopkins' metre,
As people uſe at execution,
For the decorum of concluſion,
Being too ſad to ſing, ſhe ſays."

Virgil Traveſtie, book iv. p. 143.

It is reported of one of the chaplains to the famous Montroſe, that, being condemned in Scotland to die for attending his maſter in ſome of his glorious exploits, and being upon the ladder, and ordered to ſet out a pſalm, expecting a reprieve, he named the 119th Pſalm, with which the officers attending the execution complied, the Scots Preſbyterians being great pſalm-ſingers; and it was well for him he did ſo, for they had ſung it half through before the reprieve came; any other pſalm would have hanged him.

v. 59. *Reſolv'd to leave the Squire for bail.*] See Note on v. 1198, of the preceding Canto, and Sancho Pancha's complaint againſt Don Quixote in the braying adventure, vol. iii. chap. xxviii. p. 278.

Thought he, the ancient errant knights
Won all their ladies hearts in fights;
And cut whole giants into fritters,
To put them into amorous twitters;
Whoſe ſtubborn bowels ſcorn'd to yield,
Until their gallants were half kill'd:
But when their bones were drubb'd ſo ſore,
They durſt not woo one combat more,
The ladies hearts began to melt,
Subdu'd by blows their lovers felt.
So Spaniſh heroes with their lances,
At once wound bulls, and ladies fancies,
And he acquires the nobleſt ſpouſe
That widows greateſt herds of cows;
Then what may I expect to do,
Wh' have quell'd ſo vaſt a buffalo?

v. 85, 86. *And cut whole giants into fritters,—To put them into amorous twitters.*] In what high eſteem with their miſtreſſes, upon this principle, muſt the Knight of the Burning Sword have been, who, with a ſingle back ſtroke, cut in ſunder two fierce and mighty giants (Don Quixote, vol. i. p. 4); or Don Felixmarte of Hircania, who, with one ſingle back ſtroke, cut five ſwinging giants off by the middle, like ſo many bean-ſtalks (Don Quixote, vol. ii. part i. p. 60); or Uffo, whoſe monumental inſcription we meet with (Turkiſh Spy, vol. v. book iv. letter 13) in the following words: "I Uffo, fighting for my country, with my own hand killed thirty-two giants, and at laſt, being killed by the giant Rolvo, my body lies here;" or Hycophrix (commonly called Hycothrift), who, with an axle-tree for a ſword, and a cart-wheel for a buckler, is ſaid to have killed two giants, and to have done great ſervice for the common people in the fenny part of England (ſee Mr. Hearne's Gloſſary to Robert of Glouceſter, p. 640).

v. 87, 88. *Whoſe ſtubborn bowels ſcorn'd to yield,—Until their gallants were half kill'd.*] See an account of Phelis's ſending Guy Earl

of

Mean while, the Squire was on his way,
The Knight's late orders to obey:
Who ſent him for a ſtrong detachment
Of beadles, conſtables, and watchmen,
T' attack the cunning-man, for plunder
Committed falſely on his lumber;
When he, who had ſo lately ſack'd
The enemy, had done the fact,
Had rifled all his pokes and fobs
Of gimcracks, whims, and jiggumbobs,
Which he by hook, or crook, had gather'd,
And for his own inventions father'd:
And when they ſhould, at gaol delivery,
Unriddle one anothers thievery,
Both might have evidence enough,
To render neither halter-proof:

of Warwick out upon adventures, Famous Hiſtory of Guy Earl of Warwick, canto ii. canto vii.

v. 89, 90, 91. *But when their bones were drubb'd ſo ſore,—They durſt not woo one combat more,—The ladies hearts began to melt.*] See a banter upon knights errant, and their hard-hearted miſtreſſes, Spectator, No. 99. Don Quixote obſerves (vol. i. p. 66), "That a knight errant muſt never complain of his wounds, though his bowels were dropping out through them."

v. 93. *So Spaniſh heroes with their lances,* &c.] * The young Spaniards ſignalized their valour before the Spaniſh ladies at bull feaſts, which often proved very hazardous, and ſometimes fatal to them. It is performed by attacking of a wild bull, kept up on purpoſe, and let looſe at the combatant: and he that kills moſt carries the laurel, and dwells higheſt in the lady's favour." See a large account of their bull feaſts in confirmation, Lady's Travels into Spain, part iii. letter 10.

v. 98. —— *quell'd ſo vaſt a buffalo.*] A wild American ox.

v. 108. ———— *and jiggumbobs.*] Another name for trinkets or gimcracks. (Dr. B.)

v. 115,

He thought it deſperate to tarry,
And venture to be acceſſary:
But rather wiſely ſlip his fetters,
And leave them for the Knight, his betters.
He call'd to mind th' unjuſt foul play
He would have offer'd him that day:
To make him curry his own hide,
Which no beaſt ever did beſide,
Without all poſſible evaſion,
But of the riding diſpenſation.
And therefore, much about the hour

v. 115, 116. *He thought it deſperate to tarry,—And venture to be acceſſary.*] Acceſſary (by ſtatute), a perſon who encourages, adviſes, and conceals an offender, who is guilty of felony by ſtatute. Bailey; Jacob's Law Dictionary.

v 129, 130. *The Squire concurr'd t' abandon him,—And ſerve him in the ſelf-ſame trim.*] I fear the poet has rendered himſelf obnoxious to cenſure in this place, where he has made the conduct of Ralph unnatural and improbable. For no ſooner had the Knight learnt, that Whachum was the thief, and Sidrophel the receiver of his cloak, &c. but he diſpatches Ralpho for a conſtable, which was a prudent and a lawful action; and we are told, that the Squire immediately obeyed him. But why he ſhould in the way apprehend any danger, or decline performing ſo dutiful and neceſſary a piece of ſervice, is ſtrange and unaccountable. The encounter between the Knight and Sidrophel happened after Ralpho's departure; ſo that if the Knight's proceedings were illegal, he could not fear any thing from thence, becauſe he was not only innocent, but ignorant of them: And as for Sidrophel and his Zany, he was certain they were notorious offenders, from Sidrophel's own confeſſion. Beſides, he was ſenſible, that he had left the Knight in a critical ſituation, guarding his two priſoners, who, he might be ſure, would leave no means untried to annoy their enemy, and make their eſcape. It thence became Ralpho to be dutiful and expeditions in relieving his maſter out of ſuch imminent danger; his conduct to the contrary is therefore unnatural. What the poet ſays in the lines before us can be no excuſe for Ralpho; and, let me obſerve,

The Knight (for reaſons told before)
Reſolv'd to leave him to the fury,
Of juſtice, and an unpack'd jury,
The Squire concurr'd t' abandon him,
And ſerve him in the ſelf-ſame trim:
T' acquaint the Lady what h' had done,
And what he meant to carry on;
What project 'twas he went about,
When Sidrophel and he fell out:
His firm and ſtedfaſt reſolution,
To ſwear her to an execution;

obſerve, they are inconſiſtently urged in his favour; becauſe the Knight's private determination for the intended ruin of him muſt be entirely unknown to one that was abſent, which was Ralpho's caſe. As it therefore does not appear that he had, or could poſſibly have any intelligence of the Knight's deſigns, what reaſon can be given to juſtify his deſerting his maſter at this juncture, and revealing his intrigues to his miſtreſs? It is true, indeed, it was neceſſary ſhe ſhould be informed of them, that the hypocriſy and odiouſneſs of ſuch a character might be openly detected by a lady; and with a good natured reader, this neceſſity may palliate the marvellous method of ſupplying it; and perhaps it may be ſaid, that Ralpho's ſervice was voluntary and free, or that he was rather a companion than ſervant to Sir Hudibras: but this will not excuſe him; for, as ſoon as he entered himſelf as a Squire to a Knight-errant, the laws of chivalry (which the poet ſhould have adhered to) obliged him not to quit his arms nor his ſervice, without the knowledge and approbation of his Knight, to whoſe beheſts he ought to have been obedient and truſty. And accordingly we find Sancho very often ſoliciting Don Quixote for his permiſſion to return to La Mancha; and no one will ſay, that the rules of knighthood are not there exactly delineated. Nothing that I know of can be urged in defence of the poet, but that he has profeſſedly drawn the character of his heroes odd and prepoſterous, and conſequently that he might repreſent them ſo in their actions, to conſerve a poetical uniformity in both; and in particular he attributes to Ralpho, in this ſcene, that wonderful ſagacity, foreſight, foreknowledge, and revelation, which his ſect arrogantly pretended to: ſo that, if we will diſpenſe with theſe ſupernatural qualifications in Ralpho, they, and they only, will ſolve the preſent difficulties. (Mr. B)

v. 137.

To pawn his inward ears to marry her,
And bribe the devil himſelf to carry her.
In which both dealt, as if they meant
Their party-ſaints to repreſent,
Who never fail'd, upon their ſharing,
In any proſperous arms-bearing,
To lay themſelves out to ſupplant
Each other couſin-german ſaint.
But ere the Knight could do his part,
The Squire had got ſo much the ſtart,
H' had to the Lady done his errand,
And told her all his tricks afore-hand.
Juſt as he finiſh'd his report,
The Knight alighted in the court;
And having ty'd his beaſt t' a pale,
And taking time for both to ſtale,
He put his band and beard in order,
The ſprucer to accoſt and board her;

v. 137. *To pawn*, &c.] * His exterior ears were gone before, and ſo out of danger; but by inward ears is here meant his conſcience.

v. 140. *Their party-ſaints to repreſent.*] This is to ſet forth the wicked tricks of all parties of thoſe pretended ſaints, who were as ready to ſupplant and betray one another, as they were to ſupplant their profeſſed enemies. (Dr. B.)

"The ſaints in maſquerade would have us
Sit quietly, whilſt they enſlave us;
And what is worſe, by lies and cants,
Would trick us to believe them ſaints;
And though by fines and ſequeſtration,
They've pillag'd and deſtroy'd the nation,
Yet ſtill they bawl for reformation."

Butler's Mem. of the years 1649-50. Remains.

v. 154. *The ſprucer to accoſt and board her.*] So Petruchio, in Shakeſpeare's Taming the Shrew, act i. vol. ii. p. 292.

"*Pet.*

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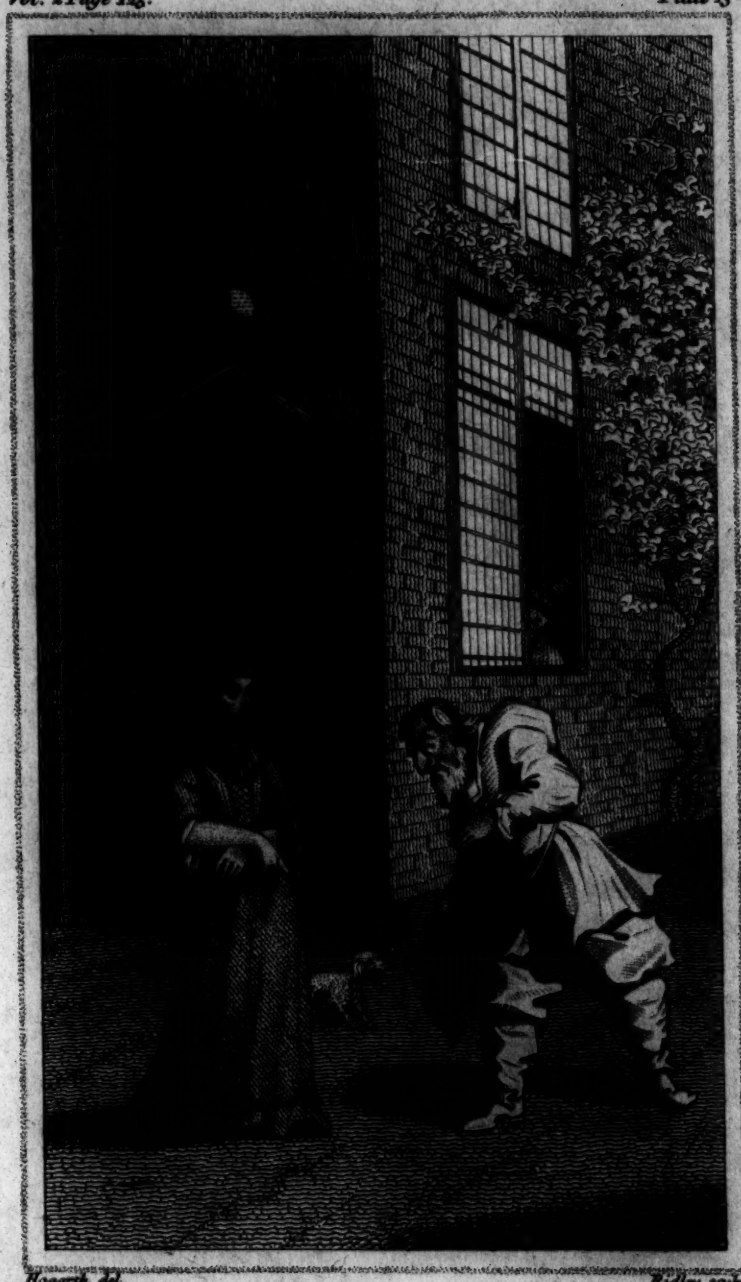

Hogarth del. *Ridley sculp.*

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And now began t' approach the door,
When ſhe, wh' had ſpy'd him out before,
Convey'd th' informer out of ſight,
And went to entertain the Knight:
With whom encount'ring, after longees
Of humble and ſubmiſſive congees,
And all due ceremonies paid,
He ſtrok'd his beard, and thus he ſaid:
Madam, I do, as is my duty,
Honour the ſhadow of your ſhoe-tye:
And now am come to bring your ear
A preſent you'll be glad to hear;
At leaſt I hope ſo: The thing's done,
Or may I never ſee the ſun;
For which I humbly now demand
Performance at your gentle hand,
And that you'd pleaſe to do your part,
As I have done mine, to my ſmart.

" *Pet.* Hortenſio, peace. Thou knoweſt not gold's effect,
Tell me her father's name, and 'tis enough:
For I will board her, though ſhe chide as loud
As thunder, when the clouds in Autumn crack."
See Hamlet Prince of Denmark, act ii. vol. vii. p. 270.

v. 162. *He ſtrok'd his beard, and thus he ſaid.*] The Knight is very nice in regulating his dreſs, before he goes into the preſence of his miſtreſs: It behoved him to be ſo on this important occaſion. It more particularly concerned him to accoſt her at this viſit in a proper attitude, ſince at the laſt interview he was placed in the moſt unbecoming ſituation. The poet will not let ſlip the Knight's action with his beard, probably, becauſe to ſtroke the beard before a perſon ſpoke (as a preparative to win favour and attention) was the faſhion near three thouſand years ago. This we learn from Homer, by a paſſage in the tenth book of the Iliad, where Dolon is about to ſupplicate Diomed for mercy, who had threatened, and then ſtood ready to kill him.

" Sternly

With that he ſhrugg'd his ſturdy back,
As if he felt his ſhoulders ach.
But ſhe who well enough knew what
(Before he ſpoke) he would be at,
Pretended not to apprehend
The myſtery of what he mean'd;
And therefore wiſh'd him to expound
His dark expreſſions, leſs profound.
Madam, quoth he, I come to prove
How much I've ſuffered for your love,
Which (like your votary) to win,
I have not ſpar'd my tatter'd ſkin:
And for thoſe meritorious laſhes,
To claim your favour and good graces.
Quoth ſhe, I do remember once
I freed you from th' inchanted ſconce;
And that you promis'd, for that favour,
To bind your back to good behaviour,
And for my ſake and ſervice vow'd,
To lay upon't a heavy load,

" Sternly he ſpoke, and as the wretch prepar'd
With humble blandiſhment to ſtroke his beard,
Like lightning ſwift the wrathful faulchion flew,
Divides the neck, and cuts the nerves in two."
Mr. Pope, v. 522, &c. (Mr. B.)

Thus Patroclus is introduced by Shakeſpeare (Troilus and Creſſida, act i. vol. vii. p. 25) acting Neſtor at the inſtance of Achilles.

" Now play me Neſto.—Hum, and ſtroke thy beard, as he being dreſſed to ſome oration." (See an account of Sancho Pancha's ſtroking his beard, Don Quixote, part i. book iii. chap. xii.; and Triſaldin's ſtroking his beard, Don Quixote, vol. iv. chap. xxxvi. p. 362; and of Iſaac Pennington, Cleveland's Mix'd Aſſembly, Works, 1677, p. 43.) That ſtroking the beard was preparatory

And what 'twould bear, t' a ſcruple prove,
As other knights do oft make love;
Which, whether you have done or no,
Concerns yourſelf, not me, to know.
But if you have, I ſhall confeſs,
Y' are honeſter than I could gueſs.
Quoth he, If you ſuſpect my troth,
I cannot prove it but by oath:
And if you make a queſtion on't,
I'll pawn my ſoul that I have don't;
And he that makes his ſoul his ſurety,
I think, does give the beſt ſecurity.
Quoth ſhe, Some ſay the ſoul's ſecure
Againſt diſtreſs and forfeiture,
Is free from action and exempt,
From execution and contempt;
And to be ſummon'd to appear
In th' other world's illegal here;
And therefore few make any account
Int' what incumbrances they run't:

tory to the ſupplication of favours, appears from the following authority: "Uſitatius tamen erat in ſupplicationibus et precibus, quam venerationibus, barbam vel mentum tangere." Teſtis Ovidius,

"Tange manû mentum, tangunt quo more precantes,
Optabis merito cum mala multa viro."

Facet. Facetiar. de Oſculis, p. 236.

The converſation of this viſit is carried on in an extraordinary manner: A moſt notorious hypocriſy in the Knight, and an artful diſſimulation in the Widow, are beautifully repreſented.

v. 209, 210. *And to be ſummon'd to appear—In th' other world's illegal here.*] And yet there are ſuch ſummonſes upon record. Remarkable is the account of Peter and John de Carvajal, who were condemned

For moſt men carry things ſo even
Between this world, and hell, and heaven,
Without the leaſt offence to either,
They freely deal in all together,
And equally abhor to quit
This world for both, or both for it;
And when they pawn and damn their ſouls,
They are but pris'ners on paroles.
For that, quoth he, 'tis rational,
They may be accountable in all:
For when there is that intercourſe
Between divine and human powers,
That all that we determine here
Commands obedience every where;
When penalties may be commuted
For fines, or ears, and executed;
It follows, nothing binds ſo faſt
As ſouls in pawn and mortgage paſt:

condemned for murder, upon circumſtantial evidence, and that very frivolous, to be thrown from the ſummit of a rock. Ferdinand IV. the then King of Spain, could by no means be prevailed upon to grant their pardon. As they were leading to execution, they invoked God to witneſs their innocency, and appealed to his tribunal, to which they ſummoned the King to appear in thirty days time. He laughed at the ſummons; nevertheleſs, ſome days after, he fell ſick, and went to a place called Alcaudet to divert himſelf, and recover his health, and ſhake off the remembrance of the ſummons, if he could. Accordingly, the thirtieth day being come, he found himſelf much better, and, after ſhewing a great deal of mirth and cheerfulneſs on that occaſion with his courtiers, and ridiculing the illuſion, retired to his reſt, but was found dead in his bed the next morning. This happened in the year 1312. See Richers's Abridgment of the Hiſtory of the Royal Genealogy of

For oaths are th' only teſts and ſeals,
Of right and wrong, and true and falſe;
And there's no other way to try
The doubts of law and juſtice by.
Quoth ſhe, What is it you would ſwear?
There's no believing till I hear:
For till they're underſtood, all tales
(Like nonſenſe) are not true, nor falſe.
Quoth he, When I reſolv'd t' obey
What you commanded t' other day,
And to perform my exerciſe,
(As ſchools are wont) for your fair eyes;
T' avoid all ſcruples in the caſe,
I went to do't upon the place:
But as the caſtle is enchanted
By Sidrophel the witch, and haunted
With evil ſpirits, as you know,
Who took my Squire and me for two;

of Spain, 1724, p. 180; Grimſton's Tranſlation of Lewis de Mayerne; Turquet's General Hiſtory of Spain, 1612, p. 458.

v. 220. *They are but pris'ners on paroles.*] Mr. Anſtis, Garter King at Arms, has, in his Regiſter of the Garter (vol. i. p. 171), given an account of the obligations ſuch priſoners are under.

"In the ſeventh of Henry V. (ſays he) our Sir Simon (de Felbrig) was a witneſs of the promiſe made by Arthur of Bretagne, upon his releaſement, to return under the penalty of the reverſal of his arms, which in that age was the mark of perpetual infamy. Now the clauſe commonly inſerted in agreements made with priſoners upon their ranſom was, That, in caſe they did not perform the conditions, they conſented "reputari pro felone et infami, ac arma ſua reverſari." Rymer, vol. vii. p. 228; vol. ix. p. 444, 743, 744; Du Tillet Recueil des Roys de France, p. 432; Froiſſart, vol. ii. p. 123, &c.

Before I'd hardly time to lay
My weapons by, and diſarray,
I heard a formidable noiſe,
Loud as the Stentrophonic voice,
That roar'd far off, Diſpatch and ſtrip,
I'm ready with th' infernal whip,
That ſhall diveſt thy ribs of ſkin,
To expiate thy ling'ring ſin.
Thou haſt broke perfidiouſly thy oath,
And not perform'd thy plighted troth;
But ſpar'd thy renegado back,
Where th' had'ſt ſo great a prize at ſtake:
Which now the fates have order'd me
For penance and revenge to flea:
Unleſs thou preſently make haſte;
Time is, Time was: and there it ceas'd.
With which, though ſtartled, I confeſs,

v. 252. *Loud as the Stentrophonic voice.*] Stentor, a famous crier in the Grecian army, who had a voice as loud as fifty men put together.

Στεντορι εισαμενη μεγαλητορι χαλκεοφωνω.
Homeri Iliad. lib. v. v. 785.

"Heaven's Empreſs mixes with the mortal croud,
And ſhouts in Stentor's ſounding voice aloud." Pope.

"Tu miſer exclamas, ut Stentora vincere poſſis."
Juvenal, ſat. xiii. 113.

"You rage and ſtorm, and blaſphemouſly loud,
As Stentor bellowing to the Grecian croud." Dryden.

Vide Eraſmi Adag. chil. ii. cent. iii. prov. xxxvii. Iſaac Bickerſtaff, Eſq. (ſee Tatler, No. 37) obſerves of Tom Bellfrey, that he carried a note four furlongs three rood and ſix poles farther than any man in England; and Dr. Derham (Phyſico-Theology, b. iv. chap.

Yet th' horror of the thing was leſs
Than the other diſmal apprehenſion
Of interruption or prevention:
And therefore ſnatching up the rod,
I laid upon my back a load;
Reſolv'd to ſpare no fleſh and blood,
To make my word and honour good:
Till tir'd, and taking truce at length,
For new recruits of breath and ſtrength,
I felt the blows, ſtill ply'd as faſt,
As if th' had been by lovers plac'd,
In raptures of Platonic laſhing,
And chaſte contemplative bardaſhing:
When facing haſtily about,
To ſtand upon my guard and ſcout,
I found th' infernal cunning man,
And th' under witch, his Caliban,

chap. iii. p. 134, edit. 1727) makes mention of a Dutchman who brake rummer-glaſſes with the ſtrength of his voice.

Mr. Butler probably alludes to the ſpeaking trumpet, which was much improved by Sir Samuel Morland in the year 1671 (ſeven years before the publication of this Third Part). See Philoſophical Tranſactions, vol. v. No. 79, p. 3056.

v. 278.] See it explained, Dr. Bulwer's Artificial Changeling, ſcene xii. p. 209.

v. 280. ——————*and ſcout.*] A ſneer probably upon Sir Samuel Luke's office as a ſcout-maſter.

v. 282. *And th' under-witch, his Caliban.*] See an account of the monſter Caliban, ſon to the witch Sycorax, under ſubjection to Proſpero Duke of Milan (a famous magician), who thus deſcribes him:

"Then was this iſland —————— ſave for the ſon, that ſhe did litter here, a freckled whelp, hag-born, not honoured with a human ſhape." Shakeſpeare's Tempeſt, vol. i. p. 15, &c. Spectator, No. 279.

With ſcourges (like the furies) arm'd,
That on my outward quarters ſtorm'd:
In haſte I ſnatch'd my weapon up,
And gave their helliſh rage a ſtop;
Call'd thrice upon your name, and fell
Courageouſly on Sidrophel:
Who now transform'd himſelf t' a bear,
Began to roar aloud and tear;
When I as furiouſly preſs'd on,
My weapon down his throat to run,
Laid hold on him; but he broke looſe,
And turn'd himſelf into a gooſe,
Div'd under water, in a pond,
To hide himſelf from being found.
In vain I ſought him; but as ſoon
As I perceiv'd him fled and gone,
Prepar'd with equal haſte and rage,
His under-ſorcerer t' engage.

v. 289. *Transform'd himſelf t' a bear.*] Alluding to the fable of Proteus's changes, Ovidii Metamorph. lib. viii. 730, &c.

" As thou, blue Proteus, ranger of the ſeas,
Who now a youth confeſs'd, a lion now,
And now a boar with tuſky head, doth ſhew;
Now like a hateful gliding ſnake are ſeen,
A bull with horned head, a ſtone, or ſpreading green;
Or in a flood doſt flow a wat'ry way,
Diſſembling ſtreams, or in bright fire doſt play."

(Ovid's Metamorphoſis, tranſlated by Mr. Sewell, &c. 2d edit. p. 253. Vide Virgilii Georgic. lib. iv. p. 405, &c.)

v. 293, 294. ——————— *But he broke looſe,—And turn'd himſelf into a gooſe.*] See Amaryllis's account of the transforming well, J. Fletcher's Faithful Shepherdeſs, act ii. p. 23; act iii. ſc. i. p. 27, 4to edit.

v. 295,

But bravely ſcorning to defile
My ſword with feeble blood and vile,
I judg'd it better from a quick-
Set hedge to cut a knotted ſtick,
With which I furiouſly laid on,
Till, in a harſh and doleful tone,
It roar'd, O hold, for pity, Sir;
I am too great a ſufferer,
Abus'd as you have been, b' a witch
But conjur'd into a worſe caprich;
Who ſends me out on many a jaunt,
Old houſes in the night to haunt,
For opportunities t' improve
Deſigns of thievery or love;
With drugs convey'd in drink or meat,
All feats of witches counterfeit,
Kill pigs and geeſe with powder'd glaſs,
And make it for enchantment paſs;

v. 295, 296. *Div'd under water in a pond,—To hide himſelf from being found.*] Alluding to the account of Proteus,

" Aut in aquas tenues dilapſus abibit."
Virgilii Georgic. lib. iv. 410.

v. 301, 302. *But bravely ſcorning to defile—My ſword with feeble blood and vile*, &c.] Thus the Boiards of Novogrod uſed their ſlaves, who had ſeized their towns, lands, houſes, and wives, in their abſence; and when they met their maſters in a warlike manner—they determined to ſet upon them with no other weapons but their horſe-whips, to put them in mind of their ſervile condition, and to terrify them; and ſo marching and laſhing all together with their whips, they gave the onſet, which ſeemed ſo terrible in the ears of their villains, that they fled all together like ſheep before the drivers. See Dr. Giles Fletcher's Account of Ruſſia; Purchaſe's Pilgrims, part iii. lib. iii. p. 418, 419.

With cow-itch meazle like a leper,
And choak with fumes of Guinea-pepper:
Make lechers, and their punks, with dewtry,
Commit phantaſtical advowtry;
Bewitch Hermetic men to run
Stark ſtaring mad with manicon;

v. 319. *With cow-itch meazle like a leper.*] *Cowage*, commonly called *cow-itch*, is a great ſort of kidney-bean, a native of the Eaſt Indies; the pod which is brought over to us is thick covered with ſhort hairs, which, applied to the ſkin, occaſions a troubleſome itching for a little time, and is often uſed to play tricks with. (Dr. H.) In Dr. Hook's Micographia, obſerv. xxvi. p. 145, ſee a diſſertation upon *Cowage*.

v. 321, 322. *Make lechers and their punks with dewtry—Commit fantaſtical advowtry.*] *Dutroy, dewtroa*, now called *datura*, is a plant which grows in the Eaſt Indies. Its flower and ſeed have a peculiar intoxicating quality; for, taken in a ſmall quantity, they tranſport a man from the objects about him, and place before him imaginary ſcenes, with which his attention is wholly taken up, ſo that any thing may be done with him or before him, without his regarding it then or remembering it afterwards. Thieves are ſaid to give it to thoſe they have a mind to rob; and women to their huſbands, in order to uſe them as here repreſented by our poet. Some are ſaid to be ſo expert in the uſe of the drug, that they can proportion its doſe ſo as to take away the ſenſes for any certain number of hours. (Dr. H.) (See Linſchoten's Voyages, chap. xxxi. p. 60, 157; Facet. Facetiar. de Hanreitate, p. 441). And Mr. Purchaſe (ſee his Pilgrims, part ii. lib. x. chap. viii. p. 1537; ſee likewiſe Linſchoten's Voyages, chap. lxi. p. 409) obſerves, that if the feet of the perſon under theſe circumſtances are waſhed with cold water, he preſently recovers his ſenſes. See a further account of the datura, or dewtry, Biſhop Sprat's Hiſtory of the Royal Society, 2d edit. p. 161, 162; Dale's Pharmacologia.

The Nepenthe in Homer (Odyſſey, book iv. v. 301, &c.), by the deſcription, ſeems to have been much like it.

" Mean time, with genial joy to warm the ſoul,
Bright Helen mix'd a mirth-inſpiring bowl;
Temper'd with drugs of ſov'reign uſe, to aſſuage
The boiling boſom of tumultuous rage;
To clear the cloudy front of wrinkled care,
And dry the tearful ſluices of deſpair:

Believe mechanic virtuoſi
Can raiſe 'em mountains in Potoſi;
And ſillier than the antic fools,
Take treaſure for a heap of coals;
Seek out for plants with ſignatures,
To quack of univerſal cures;

Charm'd with that virtuous draught, th' exalted mind
All ſenſe of woe delivers to the wind.
Though on the blazing pile his parent lay,
Or a lov'd brother groan'd his life away,
Or darling ſon, oppreſs'd by ruffian-force,
Fell breathleſs at his feet a mangled corſe:
From morn to eve, impaſſive and ſerene,
The man, entranc'd, would view the deathful ſcene.
Theſe drugs, ſo friendly to the joys of life,
Bright Helen learn'd from Thone's imperial wife,
Who ſway'd the ſceptre where prolific Nile
With various ſimples clothes the fatten'd ſoil." Pope.

v. 323. *Bewitch Hermetic men to run.*] * Hermes Treſmegiſtus, an Egyptian philoſopher, and ſaid to have lived anno mundi 2076, in the reign of Ninus, after Moſes. He was a wonderful philoſopher, and proved that there was but one God, the Creator of all things; and was the author of ſeveral moſt excellent and uſeful inventions. But thoſe Hermetic men here mentioned, though the pretended ſectators of this great man, are nothing elſe but a wild and extravagant ſort of enthuſiaſts, who make a hodge-podge of religion and philoſophy, and produce nothing but what is the object of every conſidering perſon's contempt.

v. 324. *Stark-ſtaring mad with manicon.*] *Manicon*, an herb ſo called from its making people mad; called alſo *dorychnion*, a kind of *night-ſhade*. Bailey's Dictionary.

Some herb of this kind probably made ſome part of Marc Anthony's army run mad, in his retreat from his Parthian expedition, in which the purſuing Parthians were repulſed eighteen times. (See Mr. Lewis's Hiſtory of the Parthian Empire, p. 160, 165.) See a remarkable account of a fruit, which whoſoever taſtes will die laughing, Turkiſh Spy, vol. viii. book iv. letter xv.

v. 325. *Believe mechanic virtuoſi—Can raiſe 'em mountains in Potoſi.*] A banter upon ſuch as have pretended to find out the philo-

With figures ground on panes of glaſs,
Make people on their heads to paſs;
And mighty heaps of coin increaſe,
Reflected from a ſingle piece;
To draw in fools whoſe natural itches
Incline perpetually to witches;

ſopher's ſtone, or powder for the tranſmutation of metals; of which Helmont gives the following account: "I have often ſeen it, and with my hands handled the ſame, &c.—I projected a quarter of one grain, wrapped up in paper, upon eight ounces of argent vive (quickſilver) hot in a crucible, and immediately the whole hydrarygyry with ſome little noiſe ceaſed to flow, and remained congealed like yellow wax: after fuſion thereof, by blowing the bellows, there were found eight ounces of gold, wanting eleven grains. Therefore one grain of this powder tranſmutes 19,186 equal parts of argent vive into the beſt gold." (See a tract, entitled, The Golden Calf, in which is handled the more rare and incomparable wonder of nature in tranſmuting metals, written in Latin, by John Frederick Helvetius, &c. Lond. 1670, p. 36; Public Library, Cambridge, xiv. 6. 24).

v. 326. *Potoſi.*] * Potoſi is a city of Peru, the mountains whereof afford great quantities of the fineſt ſilver in all the Indies.

v. 327, 328. *And ſillier than the antic fools,—Take treaſure for a heap of coals.*] *Antic fools* in all the editions to 1710 inclusive. Ανθρακες ἡ θησαυρος πεφυκεν, i. e. Carbones theſaurus erant. See the meaning, Eraſmi Adag. chil. i. cent. ix. Prov. xxx. col. 346; "The Governor Aratron converteth treaſure into coals, and coals into treaſure." Arbatel of Magic, aphor. xvii; Agrippa's Occult Philoſophy, 4to, 1655, p. 188.

The poet here deſigns probably to ſneer Martin Frobiſher, and others, who in Queen Elizabeth's time were adventurers to Cathaia, and brought home ore which they took for gold, which yet proved little better than coals.

Mr. Smith of Harleſton is of opinion, that, as Cathaia lies near the arctic circle, *arctic fools* would be an emendation.

v. 331, 332. *With figures ground on panes of glaſs—Make people on their heads to paſs.*] Alluding to the Camera Obſcura; for an account of which, I refer the reader to Mr. Chambers's Cyclopædia, and Dr. Smith's Complete Syſtem of Optics, vol. ii. book iii. ch. xv. 968, 973, p. 384, 386.

See

And keep me in continual fears,
And danger of my neck and ears;
When leſs delinquents have been ſcourg'd,
And hemp on wooden anvils forg'd,
Which others for cravats have worn
About their necks, and took a turn.

See a contrivance to make the picture of any thing appear on a wall, picture, or cupboard, or within a picture-frame, &c. in the midſt of a light room, in the day-time; or in the night, in any room that is enlightened with a conſiderable number of candles, deviſed and communicated by the ingenious Mr. Hook, Philoſophical Tranſactions, No. 38, Auguſt 17, 1668, vol. ii. p. 741.

v. 333, 334. *And mighty heaps of coin increaſe,—Reflected from a ſingle piece.*] Something of this kind of juggling or ſlight of hand is aſcribed by Dr. Heywood (ſee Hierarchy of Angels, p. 574) to Dr. Fauſtus and Cornelius Agrippa.

" Of Fauſtus and Agrippa it is told,
That, in their travels, they bear ſeeming gold,
Which could abide the touch, and by the way,
In all their hoſt'ries, they would freely pay:
But parting thence, mine hoſt thinking to find
Thoſe glorious pieces they had left behind
Safe in the bag, ſees nothing ſave together
Round ſcutes of horn and pieces of old leather."

v. 339. *When leſs delinquents have been ſcourg'd,* &c.] See Lupton's Thouſand Notable Things, 2d edit. p. 366.

" Crimes are not puniſh'd, 'cauſe they're crimes,
But 'cauſe they are low and little:
Mean men for mean faults in thoſe times
Make ſatisfaction to a tittle,
Whilſt thoſe in office, and in power,
Boldly the underlings devour."

The Reformation, Collection of Loyal old Songs, vol. i. No. 65, p. 169.

v. 340. *And hemp on wooden anvils forg'd.*] Alluding to petty criminals, who are whipped and beat hemp in Bridewell and other houſes of correction.

I pity'd the ſad puniſhment
The wretched caitiff underwent,
And held my drubbing of his bones
Too great an honour for poltroons;
For Knights are bound to feel no blows
From paltry and unequal foes,
Who when they ſlaſh and cut to pieces,
Do all with civilleſt addreſſes;
Their horſes never give a blow,
But when they make a leg and bow.
I therefore ſpar'd his fleſh, and preſs'd him
About the witch with many a queſtion.
Quoth he, For many years he drove
A kind of broking trade in love.
Employ'd in all th' intrigues and truſt
Of feeble ſpeculative luſt;
Procurer to th' extravagancy,
And crazy ribaldry of fancy,
By thoſe the devil had forſook,
As things below him, to provoke.

v. 347, 348] *For knights are bound to feel no blows—From paltry and unequal foes.*] Still alluding to the rules of knight-errantry, in imitation of Don Quixote (ſee vol. i. book iii. chap. i. p. 133), who gave the following advice to his ſquire Sancho Pancha: "Friend Sancho, for the future, whenever thou perceiveſt us to be any ways abuſed by ſuch inferior fellows, thou art not to expect that I ſhould offer to draw my ſword againſt them, for I will not do it in the leaſt; no, do thou then draw, and chaſtiſe them as thou thinkeſt fit; but if any knight come to take their part, then I will be ſure to ſtep in between thee and danger." See likewiſe part i. chap. viii. p. 68; vol. ii. p. 220; vol. iii. chap. xi. p. 104; and Pharamond, a Romance, part iii. book iv. p. 117.

v. 351, 352. *Their horſes never give a blow,—But when they make a leg*

But being a virtuoſo, able
To ſmatter, quack, and cant, and dabble,
He held his talent moſt adroit,
For any myſtical exploit;
As others of his tribe had done,
And rais'd their prices three to one.
For one predicting pimp has th' odds
Of chaldrons of plain downright bawds.
But as an elf (the devil's valet)
Is not ſo ſlight a thing to get,
For thoſe that do his bus'neſs beſt,
In hell are us'd the ruggedeſt,
Before ſo meriting a perſon
Could get a grant, but in reverſion,
He ſerv'd two 'prenticeſhips and longer,
I' th' myſtery of a lady-monger.
For (as ſome write) a witch's ghoſt,
As ſoon as from the body loos'd,
Becomes a puiſny imp itſelf,
And is another witch's elf,

a leg and bow.] Mr. Lewis (in his Hiſtory of the Parthian Empire, 1728, p. 159) obſerves, from Dion Caſſius, "That in the Roman battalions, in form of a tortoiſe, their horſes were taught to kneel;" and in another place, p. 323, that Trajan, in his Parthian expedition, "was preſented with a horſe that was taught to adore, kneeling upon his fore feet, and to bow his head to the ground, as Trajan ſtood before him."

v. 355, 356. *Quoth he, for many years he drove—A kind of broking trade in love.*] Lilly confirms this in one or two inſtances (ſee Life, 2d edit. p. 34), where he ſays, "He grew weary of ſuch employments, and burned his books, which inſtructed theſe curioſities." See an account of the galley ſlave condemned for a pimp and a conjurer, with Don Quixote's diſſertation on Pimps, part i. book iii. chap. vii. p. 226.

v. 384.

He, after ſearching far and near,
At length found one in Lancaſhire,
With whom he bargain'd before-hand,
And, after hanging, entertain'd.
Since which h' has play'd a thouſand feats,
And practis'd all mechanic cheats;

v. 384. *At length found one in Lancaſhire.*] The reaſon why Sidrophel is ſaid to find a witch in Lancaſhire, rather than any other county, is, becauſe it has always been a tradition, that they have abounded there more than in all the kingdom. Hence came the vulgar expreſſion of a Lancaſhire witch: and the tradition might probably take its riſe from ſome reputed witches, who were tried there in the reign of King James I. and, I think, caſt for their lives; but it was probably by judges that ran in but too much with the court ſtream, and favoured the monarch's opinion in his dæmonology; and fancied, becauſe they had their nightly meetings, they could be nothing elſe but witches, though in reality (as I have been informed by one who read the narrative of them, publiſhed in thoſe times) they were neither better nor worſe than ſheep ſtealers.

Mr. Burton (fellow-ſufferer with Mr. Pryn and Dr. Baſtwick, as Mr. Byron obſerves, from Pryn's New Diſcovery of the Prelate's Tyranny, p. 82) complained, "that, upon his being impriſoned in Lancaſter caſtle, he was put into a high chamber ill floored, ſo that he was in danger of falling through it; and that to make it more grievous to him, they put into the room under it a company of witches, who were in that priſon when he came thither." See an account of the Pendle foreſt witches, who were condemned at the aſſizes at Lancaſter 1633, or 1634, but reprieved, and afterwards cleared from the aſperſion by the boy who was ſuborned to be evidence againſt them, Webſter's Diſplaying of ſuppoſed Witchcraft, chap. xiv. p. 276, &c. and chap. xvii. p. 347, &c.

v. 389, 390. *Transform'd himſelf to th' ugly ſhapes—Of wolves, and bears, baboons, and apes.*] Le Blanc ſeems to give in to the poſſibility of this kind of transformation. See Travels, part ii. chap. xviii. But Wierus ſneers this opinion: and after having expoſed a fabulous inſtance from William of Malmſbury, of pranks of this kind played by two witches at Rome, who kept an inn, and now and then metamorphoſed a gueſt into a horſe, ſow, or aſs, he concludes, "At hæ, et ſimiles nugæ eandem fortiantur fidem, quam Apuleius et Luciani metamorphoſis meretur." De Præſtigiis

Transform'd himſelf to th' ugly ſhapes
Of wolves, and bears, baboons, and apes;
Which he has vary'd more than witches,
Or Pharaoh's wizards could their ſwitches;
And all with whom h' has had to do,
Turn'd to as monſtrous figures too.

ſtigiis Dæmonum, lib. iv. cap. x. Vide etiam Lamberti Danæi, lib. de Veneficiis, &c. 1574, cap. iii. p. 59, 60; Webſter's Diſplaying of ſuppoſed Witchcraft, chap. v. p. 83. There was a ſtory of this kind much taken notice of in thoſe times, and bantered by Mr. Cleveland, On a Miſer, Works, p. 76.

"Have you not heard the abominable ſport,
A Lancaſhire grand jury will report?
A ſoldier with his morglay watch'd the mill,
The cats they came to feaſt, when luſty Will
Whips off great puſs's leg, which by ſome charm
Proves the next day ſuch an old woman's arm."

See Note on Part I. Canto i. v. 350.

See more inſtances, Saxonis Grammatici Hiſtor. Danic. lib. i. p. 10. de Hartarenâ Præſtigiatore; Stephani Stephanii, not. in lib. i, Hiſtor. Danic, p. 43; Scot's Diſcovery of Witchcraft, book v. p. 89, &c. 93, 94, where the opinion is expoſed. Dr. Bulwer (Artificial Changeling, ſc. 24. p. 516) obſerves from Mr. Scot, and other writers, "That the wonderful experiments of natural magic, which are only done in appearance, are very many: To ſet a horſe's or an aſs's head upon a man's neck and ſhoulders, cut off the head of an horſe or an aſs (before they be dead, otherwiſe the virtue or ſtrength thereof will be leſs effectual), and make an earthen veſſel of a fit capacity to contain the ſame; and let it be filled with the oil and fat thereof, cover it cloſe, and dawb it over with lome: let it boil over a ſoft fire three days, that the fleſh boiled may run into oil, ſo as the bare bones may be ſeen; beat the hair into powder, and mingle the ſame with the oil, and anoint the heads of the ſtanders by, and they ſhall ſeem to have horſes or aſſes heads. If beaſts heads be anointed with the like oil, made of a man's head, they ſhall ſeem to have mens faces, as divers authors ſoberly affirm." See Scot's Diſcovery of Witchcraft, book xiii. p. 315.

v. 392. *Or Pharaoh's wizards could their ſwitches.*] See Exodus vii. 11; King James's Dæmonology, book i. chap. vi. Works, p. 105.

Witneſs myſelf, whom h' has abus'd,
And to this beaſtly ſhape reduc'd,
By feeding me on beans and peaſe,
He crams in naſty crevices,
And turns to comfits by his arts,
To make me reliſh for deſerts,
And one by one, with ſhame and fear,
Lick up the candy'd provender.
Beſide——But as h' was running on,
To tell what other feats h' had done,
The lady ſtopp'd his full career,
And told him now 'twas time to hear;
If half thoſe things (ſaid ſhe) be true—
They're all, quoth he, I ſwear by you—
Why then (ſaid ſhe) that Sidrophel
Has damn'd himſelf to th' pit of hell;
Who, mounted on a broom, the nag
And hackney of a Lapland hag,

v. 411, 412. *Who mounted on a broom, the nag—And hackney of a Lapland hag.*] See Scheffer's account of a Lapland witch in the town of Luhlah, who flew through the ceiling of a chamber. Hiſtory of Lapland, octavo, chap. xi. p. 157. Dr Heywood ſeems to give into this opinion, in the caſe of the maid of Bergamus, &c. ſee Hierarchy of Angels, lib. iv. p. 257, 258; and Mr. Glanvil in the caſes of Richard Jones, of Shipton Mallet, and of Eliſabeth Styles, Saduſcimus Triumphatus, part ii. p. 124, 139. Mr. Scot (ſee Diſcovery of Witchcraft, book iii. chap. i. p. 40) gives the following account: "He (the devil) teacheth them to make ointments of the bowels and members of children, whereby they ride in the air, and accompliſh all their deſires.——After burial they ſteal them out of their graves, and ſeethe them in a caldron until their fleſh be made potable; of which they make ointment, by which they ride in the air." Vide Unguent. Mallei Maleficarum, tom. i par. xi. Quæſt. cap. xii. p. 240.

"Strigibus per unguentum prædictum diabolicum poſſibile eſt accidiſſe,

In queſt of you came hither poſt,
Within an hour (I'm ſure) at moſt;
Who told me all you ſwear and ſay
Quite contrary another way;
Vow'd that you came to him, to know
If you ſhould carry me or no;
And would have hir'd him and his imps
To be your match-makers and pimps,
T' engage the devil on your ſide,
And ſteal (like Proſerpine) your bride.
But he, diſdaining to embrace
So filthy a deſign and baſe,
You fell to vapouring and huffing,
And drew upon him like a ruffian;
Surpriz'd him meanly, unprepar'd,
Before h' had time to mount his guard;
And left him dead upon the ground,
With many a bruiſe and deſperate wound:

accidiſſe, aut accidere ſomnium vehementiſſimum, et ſomniare ſe ad loca deportatas longinqua, in catos converti, vel quæcunque alia facere, etiam vel pati, quæ poſtmodum ſe putant in veritate feciſſe, vel paſſas eſſe." Fra. Bartholi de Spinâ Quæſt. de Strigibus, tom. iv.; Mallæi quarundum Maleficar. p. 461.

Wierus expoſes the folly of this opinion, and proves it to be diabolical illuſion, and to be acted only in dreams; Oldham likewiſe ſneers it, Works, 6th edit. p. 254.

" As men in ſleep, though motionleſs they lie,
Fledg'd by a dream, believe they mount and fly;
So witches ſome enchanted wand beſtride,
And think they through the airy regions ride."

See more, Scot's Diſcovery of Witchcraft, book iii. chap. iii. p. 43, &c. book x. chap. viii. p. 184, &c.; Webſter's Diſplaying of ſuppoſed Witchcraft, chap. v. p. 69; Life of William Duke of Newcaſtle, by his Dutcheſs, p. 144; Baker's Hiſtory of the Inquiſition, p. 172.

v. 422. *And ſteal (like Proſerpine) your bride.*] " Proſerpine (ſays

Swore you had broke, and robb'd his houſe,
And ſtole his taliſmanic louſe,
And all his new-found old inventions,
With flat felonious intentions;
Which he could bring out, where he had,
And what he bought them for, and paid:
His flea, his morpion, and punaiſe,
H' had gotten for his proper eaſe,
And all in perfect minutes made,
By th' ableſt artiſt of the trade;
Which (he could prove it) ſince he loſt,
He has been eaten up almoſt;
And altogether might amount
To many hundreds on account:

(ſays the author of the Spectator, No. 365) was out a maying, when ſhe met with the fatal adventure." To which Milton alludes, when he mentions,

" ——— That fair field
Of Enna, where Proſerpine, gath'ring flowers,
Herſelf a fairer flower, by gloomy Dis
Was gather'd."———

v. 432. *And ſtole his taliſmanic louſe.*] There is a great deal of humour in this expreſſion. The ſuperſtition of taliſmans is this, that in order to free any place from vermin, or noxious animals of any kind, the figure of the animal is made of conſecrated metal, in a planetary hour (ſee Note on Part I. Canto i. v. 530), and is called the taliſman. The joke then of this thought is this, that Sidrophel had made a taliſmanic louſe to preſerve himſelf from that vermin. He alludes again with great humour to this ſuperſtition, Canto ii. v. 1555, 1556.

Each in a tatter'd taliſman,
Like vermin in effigy ſlain. (Mr. W.)

The author of the Turkiſh Spy (vol. iv. book iv. letter 9) mentions a ſtory of Pancrates, a famous magician of Egypt, from Lucian, who by taliſmans was able to transform inanimate things into the appearance at leaſt of living creatures. He likewiſe gives an account of ſome remarkable taliſmans at Paris, vol. iii. b. ii. p. 25. But Gaſſendus (Vanity of Judiciary Aſtrology, chap. xvii. p. 116)

For which h' had got ſufficient warrant
To ſeize the malefactors errant,
Without capacity of bail
But of a cart's or horſe's tail;
And did not doubt to bring the wretches,
To ſerve for pendulums to watches,
Which, modern virtuoſo's ſay,
Incline to hanging every way.
Beſide he ſwore, and ſwore 'twas true,
That, ere he went in queſt of you,
He ſet a figure to diſcover
If you were fled to Rye or Dover;
And found it clear, that, to betray
Yourſelves and me, you fled this way;

p. 116) ſeems to ſneer the doctrine of taliſmans, in the following words: "I ſay nothing of the election of times, which they preſcribe to be obſerved in the making ſeals, images, figures, gamatives, and the like repreſentations, which they call taliſmans: becauſe it is obvious, that no diſtracted fancy could ever have imagined any thing more vain, more fooliſh." And Naudæus, in banter of taliſmans, obſerves, (Hiſtory of Magic, chap. xxi.) "That Scaliger did juſtly laugh at a fly-driver, who having made a little plate, graved with figures and characters under a certain conſtellation, had no ſooner placed it in a window to try the experiment, but a confident fly hanſelled it with its odour." See the ſuperſtitious cuſtom of the inhabitants of Guzarat, Purchaſe's Pilgrims, vol. v. chap. viii. p. 542.

v. 437. ——— *morpion, and punaiſe.*] See Morpion and Punaiſe, Mr. Boyer's French Dictionary, tom. 1.

v. 450. *To ſerve for pendulums to watches.*] Dr. Robert Hooke, geometry profeſſor of Greſham college, was the firſt inventor of circular pendulum watches, juſt before or immediately after the reſtoration of King Charles II. See Mr. Ward's Lives of the Profeſſors, &c. p. 170, 171. Mr. Chambers (Cyclopædia) obſerves, that it is between Dr. Hooke and Mr. Huygens, that the glory of this invention lies; but to which of them it properly belongs is

And that he was upon purſuit,
To take you ſomewhere hereabout.
He vow'd he had intelligence
Of all that paſs'd before and ſince;
And found, that ere you came to him,
Y' had been engaging life and limb,
About a caſe of tender conſcience,
Where both abounded in your own ſenſe;
Till Ralpho, by his light and grace,
Had clear'd all ſcruples in the caſe,
And prov'd that you might ſwear and own
Whatever's by the wicked done;
For which, moſt baſely to requite
The ſervice of his gifts and light,

greatly diſputed, the Engliſh aſcribing it to the former, the French, Dutch, &c. to the latter. Mr. Derham, in his Artificial Clock-maker, ſays roundly, that Dr. Hooke was the inventor.

v. 480. *Turn'd th' outſide of his eyes to white.*] A thing much practiſed by the fanatics of thoſe times, and is well bantered in the Tale of a Tub, p. 207, under the character of Jack (namely Calvin, or the Preſbyterian). He ſays, "That he hired a tailor to ſtitch up his collar ſo cloſe, that it was ready to choak him; and ſqueezed out his eyes at ſuch a rate, that one could ſee nothing but the white." And Dr. Echard (Obſervations upon the Anſwer to the Enquiry, &c. p. 113) that they often ſhewed the heavenly part of the eye. Nay, this practice of the Puritans is bantered in a ſong of Ben Jonſon's. See Maſque of the transformed Gypſies, Works, vol. i, p. 70.

"Cock-Laurel would needs have the devil his gueſt,
And had him once into the Peak to dinner,
Where never the fiend had ſuch a feaſt,
Provided him yet, at the charge of a ſinner;
His ſtomach was queaſy, for coming there coach'd,
The jogging had caus'd ſome crudities riſe;
To help it, he call'd for a Puritan poach'd,
That uſed to turn up the eggs of his eyes."

The

You ſtrove t' oblige him by main force
To ſcourge his ribs inſtead of yours;
But that he ſtood upon his guard,
And all your vapouring out-dar'd;
For which, between you both, the feat
Has never been perform'd as yet.
While thus the Lady talk'd, the Knight
Turn'd th' outſide of his eyes to white,
(As men of inward light are wont
To turn their optics in upon't.)
He wonder'd how ſhe came to know
What h' had done, and meant to do;
Held up his affidavit-hand,
As if h' had been to be arraign'd;

The late ingenious Mr. Fenton (poems, 8vo. 1717, p. 71, 72) has ſatirized thoſe preciſians in the following lines:

" An age moſt odious and accurs'd enſu'd,
Diſcolour'd with a pious monarch's blood;
Whoſe fall when firſt the tragic virgin ſaw,
She fled, and left her province to the law.
Her merry ſiſter ſtill purſu'd the game,
Her garb was alter'd, but her gifts the ſame:
She firſt reform'd the muſcles of her face,
And learnt the ſolemn ſcrew for ſigns of grace;
Then circumcis'd her locks, and form'd her tone,
By humming to a tabor and a drone;
Her eye ſhe diſciplin'd preciſely right,
Both when to wink, and how to turn the white:
Thus baniſh'd from the ſtage, ſhe gravely next
Aſſum'd the cloak, and quibbled o'er a text;
But when by miracle of mercy ſhewn,
Much ſuffering Charles regain'd his father's throne,
When peace and plenty overflow'd the land,
She ſtrait pull'd off her ſattin cap and band."
General Hiſtorical Dictionary, vol. vi. p. 298.

v. 485. *Held up his affidavit-hand.*] The holding up the right hand was deemed a mark of truth. " Quia vero fidei propria ſe-

Caſt towards the door a ghaſtly look,
In dread of Sidrophel, and ſpoke:
Madam, If but one word be true
Of all the wizard has told you,
Or but one ſingle circumſtance
In all th' apocryphal romance,
May dreadful earthquakes ſwallow down
This veſſel, that is all your own;

des in dextera manu credebatur: ideo interdum duabus junctis manibus fingebatur.——Quamobrem apud veteres manus dextera tanquam res ſacra putabatur." Chartarii Imagin. Deorum, qui ab antiquis colebantur, edit. Lugduni, 1581, p. 214.

v. 493, 494. *May dreadful earthquakes ſwallow down—This veſſel, that is all your own.*] This prevarication of our Knight is not quite ſo clean as that of Sancho Pancha, who being bribed by Don Quixote to give himſelf three thouſand three hundred laſhes for the diſenchantment of his miſtreſs, Dulcinea del Toboſo, by taking the advantage of the night, he beſtowed them upon a tree, in the hearing of his maſter, vol. iv. chap. lxix, lxxi. p. 702, 719. This was contrary to the laws of chivalry, as Don Quixote obſerves, in the caſe of his own penance, part i. book iii. chap. xi. p. 277.

But Don Hudibras might probably think to ſcreen himſelf by the authority of Catullus, as well as ſome modern poets.

" Nil metuunt jurare, nihil promittere parcunt.
Sed ſimul ac cupidæ mentis ſatiata libido eſt,
Dicta nihil metuere, nihil perjuria curant."
Catulli carm. lxiv. 146, 147, 148.

Cælia obſerves (Shakeſpeare's As you like it, act iii. vol. ii. p. 238), " That the oath of a lover is no ſtronger than the word of a tapſter; they are both the confirmers of falſe reckonings." And Mirabel (ſee Wild Gooſe Chace, Beaumont and Fletcher's Works, part i. p. 452) thus ſpeaks to Oriana:

" I have more to do with my honeſty than to fool it or venture it in ſuch leak-barks as women; I put them off, becauſe I loved them not,—and not for thy ſake, nor the contract's ſake, nor vows nor oaths; I have made a thouſand of them; they are things indifferent, whether kept or broken, mere venial ſlips, that come not near the conſcience, nothing concerning thoſe tender parts; they are trifles." The Beguins of the Franciſcan order

Or may the heavens fall, and cover
Theſe reliques of your conſtant lover.
You have provided well, quoth ſhe,
(I thank you) for yourſelf and me,
And ſhewn your Preſbyterian wits
Jump punctual with the Jeſuits;
A moſt compendious way, and civil,
At once to cheat the world, the devil,

order were of opinion, that whatever lies a man told a woman to gain her conſent to his deſires was not hereſy, ſo that he believed in his heart the carnal act was ſin. Baker's Hiſtory of the Inquiſition, chap. v. p. 28.

Jusjurandum Amatorium.

" Juliæ ſum pollicitus futurum
Me ſibi fidum, caliduſque amore
Jurejurando ſimul obligavi
Me quoque ſcripto.

Hiſce nec vinclis tenet obligatum
(Dum placent nymphæ, retinent amantes);
Ventus inſcriptum folio ratumque
Cum folio aufert.

The Lover's Oath.

I.

" I promis'd Julia to be true,
Nay, out of zeal, I ſwore it too,
And, that ſhe might believe me more,
Gave her in writing what I ſwore.

II.

Nor vows nor oaths can lovers bind,
So long as pleas'd, ſo long they're kind;
'Twas writ on a leaf, the wind it blew,
Away both leaf and promiſe flew."

(The late Dean M.)

v. 499, 500. *And ſhewn your Preſbyterian wits—Jump punctual with the Jeſuits.*] There was but too much truth in this obſervation; for there were ſeveral Jeſuits and Popiſh prieſts got into livings in thoſe times. See Biſhop Kennet's Regiſter and Chronicle, p. 231, 781.

It is the obſervation of Mr. Long (Ep. Ded. to his Hiſtory of Popiſh and Fanatical Plots), " That the Jeſuits and Diſſenters have ſo long communicated politics, that it is hard to determine

And heaven, and hell, yourſelves, and thoſe
On whom you vainly think t' impoſe.
Why then (quoth he), may hell ſurpriſe—
That trick (ſaid ſhe) will not paſs twice:
I've learn'd how far I'm to believe
Your pinning oaths upon your ſleeve:
But there's a better way of clearing
What you would prove than downright ſwear-
For if you have perform'd the feat, [ing;
The blows are viſible as yet,
Enough to ſerve for ſatisfaction
Of niceſt ſcruples in the action;
And if you can produce thoſe knobs,
Although they're but the witches drubs,
I'll paſs them all upon account,
As if your natural ſelf had don't;
Provided that they paſs th' opinion
Of able juries of old women,

whether there be now more fanaticiſm in the Jeſuits, or more Jeſuitiſm among the fanatics." And Mr. Petyt (ſee Viſions of the Reformation, p. 20), comparing the Papiſts and Preſbyterians, ſays, "You will find, that though they have two faces that look different ways, yet they have both the ſame lineaments, the ſame principles, and the ſame practices, and both impudently deny it, like the two men that ſtole the piece of fleſh from the butcher in the fable: he that took it, ſwore he had it not; and he that had it, ſwore he did not take it. Who took it, or who has it, I don't know (quoth the butcher), but by Jove you are a couple of knaves. As in their Phariſaical diſpoſition they ſymbolize with the Jew, ſo in ſome of their poſitions they jump pat with the Jeſuit: for though they are both in the extremes, and as contrary one to the other as the ſcales of a diameter, yet their opinions and practices are concentric to depreſs regal power; both of them would bind their kings in chains, and their nobles in links

Who, us'd to judge all matter of facts
For bellies, may do ſo for backs.
Madam (quoth he), Your love's a million:
To do is leſs than to be willing,
As I am, were it in my power,
T' obey what you command and more.
But for performing what you bid,
I thank you as much as if I did.
You know I ought to have a care,
To keep my wounds from taking air;
For wounds in thoſe that are all heart,
Are dangerous in any part.
I find (quoth ſhe) my goods and chattels
Are like to prove but mere drawn battles;
For ſtill the longer we contend,
We are but farther off the end;
But granting now we ſhould agree,
What is it you expect of me?

links of iron." The True Informer, who—diſcovereth—the chief cauſes of the ſad diſtempers in Great Brittany and Ireland, Oxford, 1643, p. 9.

" The Roman Catholics advance the cauſe,
Allow a lie, and call it pia fraus.
The Puritan approves, and does the ſame,
Diſlikes nought in it, but the Latin name:
He flows with his devices, and dare lie
In very deed, in truth, and verity:
He whines, and ſighs, and lies with ſo much ruth,
As if he griev'd 'cauſe he could ne'er ſpeak truth."
Puritan and Papiſt, by Mr. A. Cowley, p. 1.

v. 520. *Of able juries of old women.*] See v. 884.

v. 531. *For wounds in thoſe that are all heart*, &c.] See character of Little Hugo, Gondibert, book i. canto ii. p. 20; and Sancho's

Your plighted faith (quoth he) and word
You paſs'd in heaven on record,
Where all contracts, to have and t'hold,
Are everlaſtingly enroll'd:
And if 'tis counted treaſon here
To raſe records, 'tis much more there.
Quoth ſhe, There are no bargains driv'n,
Nor marriages clapp'd up in heav'n;
And that's the reaſon, as ſome gueſs,
There is no heav'n in marriages;
Two things that naturally preſs
Too narrowly to be at eaſe:

advice to Don Quixote, "whoſe little heart, he ſays, was no bigger than a hazel-nut," vol. iii. p. 86.

v. 539, 540. *Your plighted faith (quoth he) and word—You paſs'd in heaven on record.*] The author of a book, entitled, The Devil upon two Sticks (vol. i. chap. ix. p. 108, edit. 1708), makes mention of a couple of young ladies talking upon the ſubject of matrimony after their father's death.—"He is dead at laſt (ſaid the eldeſt), our unnatural father, who took a barbarous pleaſure in preventing our marriage; he will now no more croſs our deſigns. For my part (ſaid the youngeſt), I am for a rich huſband, and Don Bourvelas ſhall be my man. Hold, ſiſter (replied the eldeſt), don't let us be haſty in the choice of huſbands; let us marry thoſe the powers above have decreed for us, for our marriages are regiſtered in heaven's books. So much the worſe, dear ſiſter (returned the younger), for I am afraid my father will tear out the leaf."

v. 543, 544. *And if 'tis counted treaſon here—To raſe records, 'tis much more there.*] I cannot learn that it is treaſon to raſe records by any law in being in Mr. Butler's time: It was made felony by 8 of Richard II. and 8 Henry VI. 12. See Statute-book. "Merito capitale eſt inconſultâ curiâ delere, vel immutare." Vide Spelmanni Gloſſar. ſub voce *Recordum, Recordatio*, p. 480. That infamous Solicitor-general St. John, in his Argument againſt the Earl of Strafford, ſays, "It is treaſon to embezzle judicial records." Walker's

Their bus'neſs there is only love,
Which marriage is not like t' improve.
Love, that's too generous to abide
To be againſt it's nature ty'd:
For where 'tis of itſelf inclin'd,
It breaks looſe when it is confin'd;
And like the ſoul, its harbourer,
Debarr'd the freedom of the air,
Diſdains againſt its will to ſtay,
But ſtruggles out, and flies away;
And therefore never can comply
T' endure the matrimonial tie,

Walker's Hiſtory of Independency, part iii. p. 15. Serjeant Thorp (one of the infamous judges of the times), in his charge to the grand jury at York, March 20, 1648, p. 15, in his liſt of felonies againſt the poſſeſſion, ſays, "It is felony, if any raſe, embezzle, or withdraw any record of the court."

v. 545, 546, 547, 548. *Quoth ſhe, There are no bargains driven, Nor marriages clapp'd up in heaven:—And that's the reaſon, as ſome gueſs,—There is no heaven in marriages.*] Marriage is ridiculed in an extraordinary manner in this whole ſpeech of the widow. She begins very wittily and ſatirically. The compariſons of marriage to a double horſe, and of love to an ague, are finely imagined, and exceedingly well ſuited to the nature of this poem, which is burleſque in perfection. We are ready to pardon theſe reflections upon that happy ſtate of life, becauſe they proceed out of a lady's mouth. If we conſider her preſent caſe, ſhe could not avoid making ſuch frightful repreſentations of that ſtate, not from any diſaffection ſhe had to it, but to deter the Knight from it, and conſequently by this method to get quit of his addreſſes, which were very diſagreeable to her. (Mr. B.)

This paſſage alludes to our Saviour's anſwer to the Sadducees, That in heaven there is no marrying, nor giving in marriage.

To which Mr. J. Owen, in one of his admired Epigrams, alludes, Epigrammat. Johan. Owen, lib. ii. p. 21; Amor Conjugalis, p. 200, edit. 1633.

"Plurimus in cœlis amor eſt, connubia nulla;
Conjugia in terris plurima, nullus amor."

There

That binds the female and the male,
Where th' one is but the other's bail;
Like Roman gaolers, when they ſlept,
Chain'd to the priſoners they kept,
Of which the true and faithfull'ſt lover
Gives beſt ſecurity to ſuffer.
Marriage is but a beaſt, ſome ſay,
That carries double in foul way;
And therefore 'tis not to b' admir'd
It ſhould ſo ſuddenly be tir'd;
A bargain at a venture made
Between two partners in a trade;
(For what's inferr'd by t' have and t' hold,
But ſomething paſt away and ſold?)
That, as it makes but one of two,
Reduces all things elſe as low;

There is another, in Engliſh, with the ſame turn of thought, which is given to Dean Swift, but how juſtly I cannot ſay.

" Cries Cælia to a reverend Dean,
What reaſon can be given,
Since marriage is a holy thing,
That there is none in heaven?
There are no women there, he cried.
She quick returns the jeſt,
Women there are, but I'm afraid
They cannot find a prieſt." (Mr. C.)

v. 565, 566. *Like Roman gaolers, when they ſlept,—Chain'd to the priſoners they kept.*] The cuſtom was for the priſoner to have a chain on his right-hand, with the other end chained to the left-hand of the ſoldier that kept him. To this Lipſius alludes, Comment. in lib. iii. Annal Taciti, p. 60. edit. Lugduni Batavor. 1589. " Cuſtodia militaris frequentiſſima, et in Romæ, et in provinciis; ejuſque modus, ut is, qui in noxâ eſſet, catenam manui dextræ alligatam haberet; quæ eadem militis, ſiniſtram vinciret, cuſtodiæ ejus præfecti." Vide Senecæ lib. de Tranquillitate Animæ,

And at the beſt is but a mart
Between the one and t' other part,
That on the marriage-day is paid,
Or hour of death, the bet is laid;
And all the reſt of better or worſe,
Both are but loſers out of purſe.
For when upon their ungot heirs
Th' entail themſelves, and all that's theirs,
What blinder bargain e'er was driv'n,
Or wager laid at ſix and ſeven,
To paſs themſelves away, and turn
Their childrens tenants ere they're born?
Beg one another idiot
To guardians, ere they are begot,
Or ever ſhall perhaps, by th' one
Who's bound to vouch 'em for his own.

mæ, cap. x. p. 348, edit. Pariſiis, 1587. To this Juvenal alludes, ſat. vi. 560, 561.

" Inde fides artis, ſonuit, ſi dextera ferro,
Lævaque ſi longo caſtrorum in carcere manſit."

Vide plura Lipſii not. id. ib. See Dr. Whitby's note upon St. Peter's being bound with two chains, Acts xii. 7.

v. 575, 576. *For what's inferr'd by t' have and t' hold,—But ſomething paſs'd away and ſold.*] The Saliſbury Miſſal of 1554 might have given ſatisfaction to the widow's ſcruple in this reſpect, had ſhe lived at that time, where the woman promiſes to have and to hold but for one day: "I N. take thee N. for my wedded huſband, to have and to hold, for this day." Miſſal. ad Uſ. Eccl. Sariſburienſ. Rothomagi, 1554. Ord. Sponſal. fol. 43.

v. 585, 586. *For when upon their ungot heirs—Th' entail themſelves, and all that's theirs.*] Iſaac Bickerſtaff, Eſq. (ſee his 223d Tatler) ſeems to be no great friend to ſettlements and entails; and, for a motto, has borrowed theſe and the four following lines out of our poet.

v. 594. *Who's bound to vouch 'em for his own.*] See Belmour's remark,

Though got b' implicit generation,
And general club of all the nation;
For which ſhe's fortify'd no leſs
Than all the iſland, with four ſeas;
Exacts the tribute of her dower,
In ready inſolence and power;
And makes him paſs away, to have
And hold, to her, himſelf, her ſlave.
More wretched than an ancient villain,
Condemn'd to drudgery and tilling;
While all he does upon the by

mark, Congreve's Old Bachelor, act i. ſc. 4. I fear Bion's advice to Lucentio will not in all inſtances hold good: "Take you aſſurance of her, cum privilegio ad imprimendum ſolum," &c. Taming the Shrew, act iv. vol. ii. p. 341.

v. 595. *Though got b' implicit generation.*] Sir Roger L'Eſtrange (vol. ii. fab. 190, Of a ſeaman well provided for) ſays, "This is ſuch another providence as that of the good woman's great belly in London, in the revolution of forty-one, when her huſband had been three years in Plymouth. "'Tis true (ſays ſhe), my huſband has been three years away, but I have had very comfortable letters from him."

v. 598. *Than all the iſland, with four ſeas.*] By the common law of England, if the huſband is within the four ſeas (the juriſdiction of the King of England), ſo that by intendment of law he may come to his wife, and his wife hath iſſue, no proof is to be admitted to prove the child a baſtard, unleſs there is an apparent impoſſibility that the huſband ſhould be the father of it. If the huſband is but eight years old, then ſuch iſſue is a baſtard, though born within marriage: But if the iſſue is born within a day after marriage, between parties of full age, when the huſband is under no apparent impoſſibility, the child is legitimate, and ſuppoſed to be the child of the huſband. Dr. Wood's Inſtitutes of the Laws of England, 3d edit. p. 64. See Shakeſpeare's Life and Death of King John, act i. vol. iii. p. 171. Owen, in his Epigrams, lib. i. epigr. 38, is very ſevere upon perſons under theſe unhappy circumſtances:

"XXXVIII. Maritus et Mœchus.

Maritus. Hanc ego mi uxorem duxi, tulit alter amorem;
Sic vos, non vobis, mellificatis apes.

She is not bound to juſtify,
Nor at her proper coſt and charge
Maintain the feats he does at large.
Such hideous ſots were thoſe obedient
Old vaſſals to their ladies regent,
To give the cheats the eldeſt hand
In foul play, by the laws o' th' land;
For which ſo many a legal cuckold
Has been run down in courts, and truckled.
A law that moſt unjuſtly yokes
All Johns of Stiles to Joans of Nokes,

Mœchus. Hos ego filiolos feci, tulit alter honores;
Sic vos, non vobis, nidificatis aves."

v. 603. *More wretched than an ancient villain.*] "*Villanage* (ſays the author of the printed notes) is an ancient tenure, by which the tenants were obliged to perform the moſt abject and ſlaviſh ſervices for their lords." See an account of this tenure, Cowel's Interpreter, Selden's notes upon Drayton's Polyalbion, p. 302; Somner's Treatiſe of Gavel-kind, p. 58, 66, 72, 73, Biſhop Kennet's edit.; Sir Henry Spelman's Gloſſary, Sheringham de Gentis Anglorum Origine, p. 56.

v. 613. *A legal cuckold.*] One that has proved himſelf ſuch upon a legal trial with the cuckold-maker, in order to recover damages. See Sir Roger L'Eſtrange's merry ſtory of a cuckold by the courteſy of England, part ii. fab. 148. "The ſtory is well known (ſays Mr. Ray, Engliſh Proverbs, 2d edit. p 69) of an old woman, who, hearing a young fellow call his dog Cuckold, ſaid to him, Are you not aſhamed to call a dog by a Chriſtian's name?" See John Taylor's Wit and Mirth, Works, p. 186; the ſtory of Sir Gervaſe Clifton and Sir Edmund Bacon, Earl of Straffford's Letters, vol. ii. p. 141; Ephraim Weed's letter, Spectator, No. 450.

There is a very whimſical petition (Spectator, No. 629) of B. B. Eſq; who deſired the honour of knighthood for having cuckolded Sir T. W. a notorious Roundhead.

v. 616. *All Johns of Stiles to Joans of Nokes.*] Two fictitious names, only made uſe of by young lawyers in ſtating caſes. Theſe imaginary perſons have been ſo long ſet at variance by the gentlemen of the long robe, that at length they grew weary of being involuntary

Without diſtinction of degree,
Condition, age, or quality;
Admits no power of revocation,
Nor valuable conſideration,
Nor writ of error, nor reverſe
Of judgment paſt, for better or worſe;
Will not allow the privileges
That beggars challenge under hedges,
Who, when they're griev'd, can make dead
Their ſpiritual judges of divorces; [horſes

involuntary opponents, and agreed to join in this humorous petition for relief to the Spectator.

"The humble Petition of John of Nokes and John of Stiles,
Sheweth,

That your petitioners have had cauſes depending in Weſtminſter-hall above five hundred years; and that we deſpair of ever ſeeing them brought to an iſſue: That your petitioners have not been involved in theſe law-ſuits by any litigious temper of their own, but by the inſtigation of contentious perſons: That the young lawyers in our inns of court are continually ſetting us together by the ears, and think they do us no hurt, becauſe they plead for us without a fee: That many of the gentlemen of the robe have no other clients in the world beſides us two: That, when they have nothing elſe to do, they make us plaintiffs and defendants, though they were never retained by either of us: That they traduce, condemn, or acquit us, without any manner of regard to our reputation and good names in the world. Your petitioners therefore humbly pray, that you will put an end to the controverſies which have been ſo long depending between us, and that our enmity may not endure from generation to generation, it being our reſolution to live hereafter as becometh men of peaceable diſpoſitions."

Spectator, No. 577. See No. 563. (Mr. B.)

"Like him that wore the dialogue of cloaks,
This ſhoulder John of Stiles, that John of Nokes."

Cleveland's Works, p. 43.

v. 627, 628. *While nothing elſe but* rem in re—*Can ſet the proudeſt wretches free.*] We have an inſtance to the contrary in the poor

While nothing elſe, but *rem in re*,
Can ſet the proudeſt wretches free;
A ſlavery beyond enduring,
But that 'tis of their own procuring:
As ſpiders never ſeek the fly,
But leave him, of himſelf, t' apply;
So men are by themſelves employ'd,
To quit the freedom they enjoy'd,
And run their necks into a nooſe,
They'd break 'em after, to break looſe.

poor Cavalier corporal (ſee Tatler, No. 164), who, being condemned to die, wrote this letter to his wife the day before he expected to ſuffer, thinking it would come to hand the day after his execution.

"Dear Wife,

Hoping you are in good health, as I am at this preſent writing, this is to let you know, that yeſterday, between the hours of eleven and twelve, I was hanged, drawn, and quartered. I died very penitently, and every body thought my caſe very hard. Remember me kindly to my poor fatherleſs children.

Your's, till death, W. B."

"It ſo happened, that this honeſt fellow was relieved by a party of his friends, and had the ſatisfaction to ſee all the rebels hanged who had been his enemies. I muſt not omit a circumſtance which expoſed him to raillery his whole life after. Before the arrival of the next poſt, which would have ſet all things clear, his wife was married to a ſecond huſband, who lived in the peaceable poſſeſſion of her; and the Corporal, who was a man of plain underſtanding, did not care to ſtir in the matter, as knowing that ſhe had the news of his death under his own hand, which ſhe might have produced upon occaſion."

The Emperor Leo (as my very worthy and learned friend Dr. Dickins, profeſſor of civil law in the univerſity of Cambridge, informs me) allowed a ſeparation in another caſe, viz. that of an incurable madneſs.

"Per conjugium inquiunt, in corpus coiërunt, oportetque membrum alterum alterius morbos perpeti: et divinum præceptum eſt,

As ſome, when death would not depart,
Have done the feat themſelves, by art:
Like Indian widows, gone to bed
In flaming curtains, to the dead;
And men as often dangled for't,
And yet will never leave the ſport.

quos Deus junxerit, ne ſeparentur. Præclara quidem hæc et divina, utpote quæ a Deo pronunciata ſint: verum non recte, neque ſecundum divinum propoſitum hic in medium adferuntur: ſi enim matrimonium talem ſtatum conſervaret, qualem ejus in principio pronuba exhibuiſſet: quiſquis ſepararet, improbus profecto eſſet, neque reprehenſionem effugeret. Jam vero cum præ furore ne vocem quidem humanam a muliere audias, ne dum aliud quidquam eorum, quæ ad oblectamentum et hilaritatem matrimonium largitur, ab illa obtineat: quis adeo acerbum horrendumque matrimonium dirimere nolit? Ea propter ſancimus, &c. Ut ſi quando poſt initum matrimonium, mulier in furorem incidat, ad tres annos infortunium maritus ferat, mœſtitiamque tolleret: et niſi inter ea temporis ab iſto malo illa liberetur, neque ad mentem redeat; tunc matrimonium divellatur, marituſque ad intolerabili illa calamitate exoneretur." Imp. Leonis Novella CXI.

" Per Novellam ſequentem: ſi maritus per matrimonii tempus in furorem incidat intra quinquennium, matrimonium ſolvi nequeat: eo autem elapſo, ſi furor eum adhuc occupet, ſolvi poſſit."

v. 631, 632. *As ſpiders never ſeek the fly,—But leave him, of himſelf, to apply.*] This is a miſtake, if what Mouſet ſays be true, Inſector. Theatr. p. 72. " Aranearum quædam genera muſcas venantur, iis denique veſcuntur;" which is confirmed by Dr. Liſter. Hiſt. de Araneis in Genene, lib. i. cap. v; Hiſt. Animal. Angliæ, p. 11; De Araneis Octonoculis, part ii. tit. xxi. p. 70. " Huic araneo dum in reticuli veſtibulo prædæ capiendæ invigilabat; majuſculam muſcam conjeci, quam celeriter quidem arripuit, atque unico morſu, quantum notare potui, occidit.——

Inter cæteras muſcas omnigeni culices maximè ei arrident: ejus autem venationis modum elegantiſſimis, veriſſimiſque verbis enarravit Cl. Evelenius noſter, apud doctiſſimum Hookium." Micrographiæ, obſerv. xlviii. id. ib. tit. xxxi. p. 88. See an account of darting ſpiders catching gnats, Philoſophical Tranſactions, vol. iii. No. 50, p. 1015.

v. 633. ——— *employ'd.*] *Betray'd* in all editions, but query, whether *employ'd* is not a better reading.

v. 637. *Whom death would not depart.*] Alluding to the ſeveral reviews

Nor do the ladies want excuſe
For all the ſtratagems they uſe,
To gain th' advantage of the ſet,
And lurch the amorous rook and cheat.
For as the Pythagorean ſoul
Runs thro' all beaſts, and fiſh, and fowl,

reviews of the common prayer before the laſt, where it ſtands *Till death us depart*; and then altered, *Till death us do part*.

v. 639, 640. *Like Indian widows, gone to bed—In flaming curtains, to the dead.*] The women in England, who murder their huſbands, as guilty of petty treaſon, are burnt. Jacob's Law Dictionary. The Indian cuſtom is mentioned by ſeveral travellers. See Purchaſe's Pilgrims, part ii. p. 1724, 1749, 1750; Gemelli Careri; Churchill's Collections, vol. iv. p. 216; Thevenot's Travels, part iii. chap. xlix. p. 85. My friend, the Rev. Mr. W. Smith of Bedford, informs me, that he was aſſured by Dr. Paten, a perſon of veracity, who had enquired thoroughly into this affair in the Eaſt Indies, of two or three Engliſh merchants who had been up ſo far in the country as to be ſpectators, that the cruel ſcene was as follows: There was a large pile of wood got ready, and kindled as ſoon as the corps was laid thereon: The widow was worked up by ſpirituous liquors, as well as by the enthuſiaſtic ſpeeches of the Brachmans, till ſhe was mad enough to do any thing; however, if ſhe refuſed to throw herſelf in voluntarily, they then made her dead drunk, and threw her in, contrary to her natural inclinations. See Mr. Marſhall's Letter to Dr. Coga, &c. Miſcellanea Curioſa, vol. iii. p. 263, 2d edit. See the riſe of this cuſtom in the Eaſt Indies, Mr. G. Sandys's Notes upon the tenth book of Ovid's Metamorphoſis, p. 193. This was anciently practiſed in ſome places, according to Diodorus Siculus (Bibliotheca, lib. xvii. p. 419, edit. Baſil. 1548), who makes mention of a people conquered by Alexander the Great, where the wife was burnt with her dead huſband; and gives the following reaſon for it: "Tranſiit ad Catharos, quæ gens lege illud ſcitum habet, et obſervat; uti uxor cum mariſo mortuo incendatur: idque ob fœminæ cujuſdam veneficium cum marito patratum, a barbaris inſtitutum ferunt." See the ſame account, Sir John Maundevile's Voyage, &c. edit. 1727, chap. xv. p. 206, 207; and a remarkable ſtory, Acoſta's Hiſtory of the Indies, lib. v. cap. vii. p. 346, of a Portugueſe, with one eye, whom the Barbarians would have ſacrificed to accompany a nobleman that was dead; who ſaid unto them, "That thoſe in the other world would make ſmall account of their dead, if they gave him a blind man

And has a ſmack of ev'ry one,
So love does, and has ever done:
And therefore, though 'tis ne'er ſo fond,
Takes ſtrangely to the vagabond.
'Tis but an ague that's revers'd,
Whoſe hot fit takes the patient firſt,
That after burns with cold as much
As iron in Greenland does the touch;
Melts in the furnace of deſire,
Like glaſs, that's but the ice of fire;
And when his heat of fancy's over,
Becomes as hard and frail a lover:
For when he's with love-powder laden,
And prim'd and cock'd by Miſs or Madam,
The ſmalleſt ſparkle of an eye
Gives fire to his artillery;
And off the loud oaths go, but, while
They're in the very act, recoil.

for his companion; and that they had better give him an attendant with both his eyes." The reaſon being found good by the Barbarians, they let him go.

v. 647. *For as the Pythagorean ſoul.*] Cornelius Agrippa (De Anima, Par. Poſter. Op. cap. lii. p. 114) has put together the ſeveral opinions of the ancient heathen poets and philoſophers upon this ſubject. Vide etiam Pancirolli Rer. Memorab. par. i. tit. xlvii. p. 221. See Fum Hoam's Tranſmigrations, Chineſe Tales, vol. i, ii.

Mr. Bulſtrode has wrote an eſſay on tranſmigration, in defence of Pythagoras, an abſtract of which is publiſhed by Mr. Stackhouſe, in the appendix to his tranſlation of Chineſe Tales, 2d edit. 1740, p. 236. And Mr. Addiſon has merrily expoſed this opinion, in Pug's letter to his miſtreſs, Spectator, No. 343.

v. 656. *As iron in Greenland does the touch.*] Thoſe perſons who have been ſo unfortunate as to winter in Greenland, and ſurvived it, tell us, that the cold is ſo extreme, that if they touch a piece

Hence 'tis ſo few dare take their chance
Without a ſep'rate maintenance;
And widows, who have try'd one lover,
Truſt none again till th' have made over;
Or if they do, before they marry,
The foxes weigh the geeſe they carry,
And ere they venture o'er a ſtream,
Know how to ſize themſelves and them:
Whence witti'ſt ladies always chuſe
To undertake the heavieſt gooſe.
For now the world is grown ſo wary
That few of either ſex dare marry,
But rather truſt on tick t' amours,
The croſs and pile for bett'r or worſe;
A mode that is held honourable,
As well as French and faſhionable:
For when it falls out for the beſt,
Where both are incommoded leaſt,

piece of iron, it will ſtick to their fingers, and even bring off the ſkin. Some ſailors, left there in King Charles II.'s time, confirm the truth of this, as may be ſeen at large in Harris's Collection of Voyages. See Moll's Geography, part ii. p. 28. edit. 1701; Lediard's Naval Hiſtory, vol. i. p. 121, 122.

Iron and other metals burn upon the touch in Ruſſia, (ſee Dr. Giles Fletcher's Account of Ruſſia, Purchaſe's Pilgrims, part iii. lib. iii. p. 415) as appears from the ſtory of a liquoriſh ſervant, who taking a pewter diſh of ſome ſweet ſauce from his maſter's table into the next room, licked it, and paid the ſkin of his tongue for that ſweet ſauce.

And Mr. Purchaſe obſerves elſewhere, part iv. lib. vi. p. 1205, that Robert Harris, going to blow his noſe with his fi gers, in the Streights of Magellan, happened to caſt it into the fire.

v. 672. *The foxes weigh the geeſe they carry.*] This ſtory is mentioned by Sir K. Digby, Treatiſe of Bodies, chap. xxxvi. § xxxviii. p. 388, 1645, to which I refer the reader, and his reflections upon it.

In ſoul and body two unite,
To make up one Hermaphrodite;
Still amorous, and fond, and billing,
Like Philip and Mary on a ſhilling,
Th' have more punctilios and capriches
Between the petticoat and breeches,
More petulant extravagances,
Than poets make 'em in romances;
Though when their heroes 'ſpouſe the dames,
We hear no more of charms and flames:
For then their late attracts decline,
And turn as eager as prick'd wine;

v. 686. *To make up one hermaphrodite.*] See an account of hermaphrodites, and the original of the name, Diodor. Sicul. Rer. Antiquar. lib. v. cap. i; Spaniſh Mandeville, 1600, folio 7; Stowe's Annals, by Howes, p. 187; Haywood's Hierarchy of Angels, book vii. p. 477; Mr. G. Sandys's Notes upon the fourth book of Ovid's Metamorphoſis, p. 94. edit. 1640; Bulwer's Artificial Changeling, ſc. xxi. p. 389, 390; Cleveland's Works, upon an Hermaphrodite, edit. 1677. p. 25; An exact narrative of an hermaphrodite, Philoſophical Tranſactions, No. 32, p. 624. vol. xvi. No. 186. p. 282; and Mr. Cheſelden's Account of a Native of Angola, in Afric, ſhewn in London, 1740, Anatomy, 5th and 6th editions, p. 314.

v. 687, 688. *Still amorous, and fond, and billing,—Like Philip and Mary on a ſhilling.*]

"Thus did nature's vintage vary,
Coining thee a Philip and Mary."

Cleveland upon an Hermaphrodite, p. 27.

In Philip and Mary ſhillings (one of which I have by me, coined in the year 1555) the faces are placed oppoſite to each other, and pretty cloſe.

v. 693, 694. *Though, when their heroes 'ſpouſe the dames,—We hear no more of charms and flames.*] Mr. Ray (in his Engliſh Proverbs, p. 63) produces ſome coarſe proverbial ſayings upon this ſubject. "When a couple (ſays he) are newly married, the firſt month is honey-moon, or ſmick-ſmack; the ſecond is hither and thither; the third is thwick thwack; the fourth, the devil take them that brought thee and I together."

Nay,

And all their catterwauling tricks,
In earneſt to as jealous piques;
Which th' ancients wiſely ſignify'd
By th' yellow mantuas of the bride.
For jealouſy is but a kind
Of clap and grincam of the mind,
The natural effects of love,
As other flames and aches prove:
But all the miſchief is, the doubt
On whoſe account they firſt broke out.
For though Chineſes go to bed,
And lie in, in their ladies ſtead,

Nay, the author of the Tatler obſerves (No. 150), "That he had known a fond couple quarrel in the very honey-moon."

v. 699, 700. *Which th' ancients wiſely ſignify'd—By th' yellow mantuas of the bride.*] Juvenal thus deſcribes Meſſalina, when ſhe was going to be married to Silius, alluding to the colour of her mantle, ſat. x. 333, 334.

——"Dudum ſedet illa parato
Flammeolo"——

"Adorn'd in bridal pomp, ſhe ſits in ſtate." Mr. Dryden.

Lutei video honorem antiquiſſimum in nuptialibus flammeis totum in fœminis conceſſum. Plinii. Nat. Hiſt. lib. xxi. cap. viii. Vide plura, Eraſmi Op. vol. i. p 1139. vol. v. p. 598; Guidonis Pancirolli Rer. Memorab. part i. tit. 59; De Nuptiis, p. 319; Chartarii Imagin. Deor. qui ab antiquis colebantur, p. 136; Notes upon Lucretius, 1714, vol. i. p. 304, 305.

v. 702. —— *Grincam.*] Altered to *Grincum*, 1710.

v. 707, 708. *For though Chineſes go to bed,—And lie in, in their ladies ſtead.*] * The Chineſe men of quality, when the wives are brought to bed, are nurſed and tended with as much care as women here, and are ſupplied with the beſt ſtrengthening and nouriſhing diet, in order to qualify them for future ſervices. This is the cuſtom of the Braſilians, if we may believe Maffeus (ſee Purchaſe's Pilgrims, vol. v. book ix. chap. iv. p. 906), who obſerves, "That women in travail are delivered without great difficulty, and

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Nay,

And all their catterwauling tricks,
In earneſt to as jealous piques;
Which th' ancients wiſely ſignify'd
By th' yellow mantuas of the bride.
For jealouſy is but a kind
Of clap and grincam of the mind,
The natural effects of love,
As other flames and aches prove:
But all the miſchief is, the doubt
On whoſe account they firſt broke out.
For though Chineſes go to bed,
And lie in, in their ladies ſtead,

Nay, the author of the Tatler obſerves (No. 150), "That he had known a fond couple quarrel in the very honey-moon."

v. 699, 700. *Which th' ancients wiſely ſignify'd—By th' yellow mantuas of the bride.*] Juvenal thus deſcribes Meſſalina, when ſhe was going to be married to Silius, alluding to the colour of her mantle, ſat. x. 333, 334.

———"Dudum ſedet illa parato
Flammeolo"———

"Adorn'd in bridal pomp, ſhe ſits in ſtate." Mr. Dryden.

Lutei video honorem antiquiſſimum in nuptialibus flammeis totum in fœminis conceſſum. Plinii. Nat. Hiſt. lib. xxi. cap. viii. Vide plura, Eraſmi Op. vol. i. p 1139. vol. v. p. 598; Guidonis Pancirolli Rer. Memorab. part i. tit. 59; De Nuptiis, p. 319; Chartarii Imagin. Deor. qui ab antiquis colebantur, p. 136; Notes upon Lucretius, 1714, vol. i. p. 304, 305.

v. 702. ——— *Grincam.*] Altered to *Grincum*, 1710.

v. 707, 708. *For though Chineſes go to bed,—And lie in, in their ladies ſtead.*] * The Chineſe men of quality, when the wives are brought to bed, are nurſed and tended with as much care as women here, and are ſupplied with the beſt ſtrengthening and nouriſhing diet, in order to qualify them for future ſervices. This is the cuſtom of the Braſilians, if we may believe Maſſeus (ſee Purchaſe's Pilgrims, vol. v. book ix. chap. iv. p. 906), who obſerves, "That women in travail are delivered without great difficulty, and

And, for the pains they took before,
Are nurs'd and pamper'd to do more;
Our green-men do it worſe, when th' hap
To fall in labour of a clap;
Both lay the child to one another;
But who's the father, who the mother,
'Tis hard to ſay in multitudes,
Or who imported the French goods.
But health and ſickneſs b'ing all one,
Which both engag'd before to own,
And are not with their bodies bound
To worſhip only when they're ſound,
Both give and take their equal ſhares
Of all they ſuffer by falſe wares;
A fate no lover can divert
With all his caution, wit, and art.
For 'tis in vain to think to gueſs
At women by appearances;

preſently go about their houſehold buſineſs: the huſband in her ſtead keepeth his bed, is viſited by his neighbours, hath his broths made him, and junkets ſent to comfort him." See Baron Polnitz's Memoirs, vol. ii. p. 396.

v. 719, 720. *And are not with their bodies bound—To worſhip—*] Alluding to the words to be ſpoken by the man in the office of matrimony: "With my body I thee worſhip," i. e. with my body I thee honour; for ſo the word *worſhip* ſignifies in this place. Vide Buceri Script. Anglican. p. 443; Seldeni Uxor. Ebraic. lib. ii. cap. xxvii; Mr. Wheatley's Rational Illuſtration, fol. edit. p. 410.

v. 725, 726. *For 'tis in vain to think to gueſs—At women by appearances.*] Do we think the widow ſpeaks her own ſentiments, or is ſincere in her ſatire? If ſhe is, I am afraid ſhe will lie under a heavy cenſure from the ladies for inveighing ſo freely againſt her own

That paint and patch their imperfections
Of intellectual complexions;
And daub their tempers o'er with waſhes
As artificial as their faces;
Wear, under vizard-maſks, their talents
And mother-wits, before their gallants;
Until they're hamper'd in the nooſe,
Too faſt to dream of breaking looſe:
When all the flaws they ſtrove to hide
Are made unready with the bride,
That with her wedding-cloaths undreſſes
Her complaiſance and gentileſſes;
Tries all her arts to take upon her
The government, from th' eaſy owner:
Until the wretch is glad to wave
His lawful right and turn her ſlave;
Find all his haying and his holding,
Reduc'd t' eternal noiſe and ſcolding;

own ſex, and revealing their ſecrets. But, after all, what have the ladies to fear from this female ſatiriſt? Nothing; for as long as love continues to be (as it has hitherto) a blind, univerſal, and irreſiſtible paſſion, they need not fear any diminution of their conqueſts from ſuch ſatirical railleries. (Mr. B.)

v. 730. *As artificial as their faces.*] See Spectator, No. 41.

v. 735. *When all their flaws they ſtrove to hide,* &c.] See Devil upon two Sticks, vol. i. p. 32, 6th edit.; Dean Swift's Deſcription of Corinna, Miſcellanies, vol. v. p. 28; and the ſtory of the young Florentine, Lupton's Thouſand notable Things, book xi. § xxxix. p. 328; Lady's Travels into Spain, part ii. letter vii. p. 120, 5th edit.

v. 743, 744. *Find all his having and his holding—Reduc'd t' eternal noiſe and ſcolding.*] Vide Juvenal, ſat. vi. 283, &c.; Chaucer's Prologue to the Merchant's Tale, and the Tale itſelf, fol. 21, edit. 1603;

The conjugal petard, that tears
Down all portcullices of ears,
And makes the volley of one tongue
For all their leathern ſhields too ſtrong;
When only arm'd with noiſe, and nails,
The female ſilk-worms ride the males,

1603; Machiavel's Marriage of Belphegor; L'Eſtrange's Fable of a Woman and Thruſhes, vol. i. fab. 428; Old Cheeſe, Dr. King's Miſcellanies; Poggius's Fable of a Tailor and his Wife; L'Eſtrange's Fables, part i. fab. 354, fab. 423, Of a bladder with Beans in it.

At Pekin, in China, there are houſes or hoſpitals for the dumb, ſupported by the fines impoſed upon regraters and ſcolding women (Purchaſe's Pilgrims, part iii. lib. ii. p. 276). See the method of curing ſcolds at Newcaſtle and Walſal in Staffordſhire, by an iron collar about the neck, and a plate of iron put in the mouth to keep the tongue down, Dr. Plot's Natural Hiſtory of Staffordſhire, chap. ix. § xcvii. p. 389.

v. 745, 746. *The conjugal petard, that tears—Down all portcullices of ears.*] *Petard*, an hollow engine made of metal, in the form of a high crowned hat, charged with fine powder, and fixed to a thick plank, called the *madrier*, in order to break down gates, portcullices, &c. Bailey's Dictionary.

Port Cullis, a falling gate or door, like a harrow, hung over the gates of fortified places, let down to keep an enemy out of a city. Bailey.

Petruchio, in the Taming of the Shrew (Shakeſpeare's Works, vol. ii. p. 291), ſeems to queſtion the truth of this aſſertion.

" Think you (ſays he) a little din can daunt my ears?
Have I not in my time heard lions roar?
Have I not heard the ſea, puff'd up with winds,
Rage like an angry boar chafed with ſweat?
Have I not heard great ordnance in the field?
And heaven's artillery thunder in the ſkies?
Have I not in a pitched battle heard
Loud larums, neighing ſteeds, and trumpets clang?
And do you tell me of a woman's tongue,
That gives not half ſo great a blow to hear,
As will a cheſnut in a farmer's fire?
Tuſh, tuſh, fear boys with bugs."

v. 750.

Transform 'em into rams and goats,
Like Syrens, with their charming notes;
Sweet as a ſcreech-owl's ſerenade,
Or thoſe enchanting murmurs made
By th' huſband mandrake and the wife,
Both bury'd (like themſelves) alive.

v. 750. *The female ſilk worms ride the males.*] See Virginia's Diſcovery of Silk worms, by Edward Williams, 1650, p. 26.

v. 751, 752. *Transform 'em into rams and goats,—Like Syrens, with their charming notes.*] * The Syrens, according to the poets, were three ſea-monſters, half women and half fiſh; their names were Parthenope, Ligea, and Leucoſia. Their uſual reſidence was about the iſland of Sicily, where, by the charming melody of their voices, they uſed to detain thoſe that heard them, and then tranſformed them into ſome ſort of brute animals.

" Monſtra maris Sirenes erant: quæ voce canorâ
Quam libet admiſſas detinuere rates."
Ovid. de Arte Amandi, lib. iii. 311, 312.

Vide not. varior. Naucleri Chronograph. vol. ii. Generat. 20, p. 625; Purchaſe's Pilgrims, part iv. lib. vi. p. 1240. lib. x. p. 1887; Webſter's Diſplaying of ſuppoſed Witchcraft, ch. xv. p. 285, 286, 287.

v. 753. *Sweet as a ſcreech-owl's ſerenade.*] See Byſche's Art of Poetry, 7th edit. vol. ii. p 96, from Mr. Dryden's Virgil.

v. 754, 755. *Or thoſe enchanting murmurs made—By th' huſband mandrake and the wife.*] * Naturaliſts report, that if a male and female mandrake lie near each other, there will often be heard a ſort of murmuring noiſe.

Vide Plinii Nat. Hiſt. lib. xxv. cap. xiii; Levini Lemnii Herbar. Biblior. Explicat. cap. ii. p. 14, &c.; Michael Drayton's England's Heroical Epiſtles, p. 95; Gondibert, by Sir William Davenant, book ii. canto iv. § xlviii. p. 161. book iii. canto vi. § lxi. p. 340; New Memoirs of Milton's Life, by Mr. Peck, p. 248; Sir Thomas Browne has confuted this vulgar notion, Vulgar Errors, book ii. chap. vi.

It is reported, that the mandrake grows commonly under the gallows. To this Glareanus Vadianus alludes, in his Panegyric upon T. Coryat and his Crudities.

" A mandrake grown under ſome heavy tree. *(Gallows near Exeter.*
There, where St. Nicholas Knights, not long before,
Had dropp'd their fat axungia to the lee."

v. 757.

Quoth he, Theſe reaſons are but ſtrains
Of wanton over-heated brains,
Which ralliers, in their wit or drink,
Do rather wheedle with than think.
Man was not man in paradiſe,
Until he was created twice,
And had his better half, his bride,
Carv'd from th' original, his ſide,
T' amend his natural defects,
And perfect his recruiting ſex,

v. 757. *Quoth he, Theſe reaſons are but ſtrains*, &c.] The Knight ſeems here to have too much courage and good ſenſe to be baffled by the artful widow; for he defends matrimony with more wit, and a greater juſtneſs, than ſhe had diſcovered in the ridiculing of it. This muſt certainly yield a ſublime ſatisfaction to the married readers; though it muſt be confeſſed, that, in her reply to this defence, ſhe hits upon a topic which very ſenſibly affected our Knight, and in him all thoſe unhappy wretches whoſe pretended love is actuated by riches and poſſeſſions. (Mr. B.)

v. 761, 762. *Man was not man in paradiſe,—Until he was created twice.*] Du Bartas ſpeaks ſomething like this, Divine Weeks, p. 225.

" You that have ſeen within this ample table,
Among ſo many models admirable,
The admir'd beauties of the king of creatures,
Come, come, and ſee the woman's rapting features,
Without whom here man were but half a man,
But a wild wolf, but a barbarian.——
God, therefore, not to ſeem leſs liberal
To man than elſe to every animal,
For perfect pattern of a holy love,
To Adam's half another half he gave;
Ta'en from his ſide, to bind through ev'ry age
With kinder bonds the ſacred marriage."

See a tract, entitled, Female Pre-eminence, &c. by Henry Cornelius Agrippa, tranſlated by Henry Care, p. 6; Publ. Libr. Cambridge, xiv. 6. 24.

v. 764.

Enlarge his breed, at once, and leſſen
The pains and labour of increaſing,
By changing them for other cares,
As by his dry'd up paps appears.
His body, that ſtupendous frame,
Of all the world the anagram,
Is of two equal parts compact,
In ſhape and ſymmetry exact,
Of which the left and female ſide
Is to the manly right a bride,

v. 764. *Carv'd from th' original, his ſide.*]

" Adam, till his rib was loſt,
Had the ſexes thus ingroſs'd,
When Providence our ſire did cleave,
And out of Adam carved Eve;
Then did man about wedlock treat,
To make his body up complete." Cleveland's Works, p. 25.

" Extraxit Deus unam coſtam de latere ejus, et ex illâ formavit mulierem, quam Evam nominavit. Et non formavit eam de capite, ne viro dominaretur: nec de pede, ne a viro contemneretur: ſed de latere formavit eam, ut amoris mutui vinculo jungerentur." Gobelini Perſonæ Coſmodromii, æt. i. Meibomii Rer. Germanic. tom. i. p. 73.

Plato recites a fable (Qu. Conviv. p. 322, edit. Lugdun. 1590) how man at firſt was created double, and for his arrogance diſſected into male and female (ſee Sandys's Notes upon Ovid's Metamorph. b. iv. p. 79, edit. 1640). In the Romiſh Miſſal (vide Ord. Sponſal. ad Uſum Eccleſ. Sariſburienſ. 1554, fol. 42), the Papiſts ſeem to think that woman was taken from the left ſide, and therefore man is to take the right hand whilſt the marriage-ceremony is performing.

" Vir autem ſtet a dextris mulieris; mulier autem a ſiniſtris viri: cauſa eſt, quia formata eſt ex coſtâ ſiniſtri lateris Adamæ.

Some have imagined, that man has one rib leſs than women; which is ridiculed by Sir Tho. Browne, Vulgar Errors, book vii. chap. ii.

v. 771. *His body, that ſtupendous frame*, &c.] See Cleveland's poem upon a Hermaphrodite, edit. 1677, p. 26.

v. 772.

Both join'd together with ſuch art,
That nothing elſe but death can part.
Thoſe heavenly attracts of yours, your eyes,
And face, that all the world ſurprize,
That dazzle all that look upon ye,
And ſcorch all other ladies tawny,
Thoſe raviſhing and charming graces,
Are all made up for two half faces,
That in a mathematic line,
Like thoſe in other heavens, join,
Of which, if either grew alone,
'Twould fright as much to look upon;
And ſo would that ſweet bud, your lip,
Without the other's fellowſhip.
Our nobleſt ſenſes act by pairs,
Two eyes to ſee, to hear two ears;
Th' intelligencers of the mind,
To wait upon the ſoul deſign'd;
But thoſe that ſerve the body alone,
Are ſingle, and confin'd to one.
The world is but two parts, that meet
And cloſe at th' equinoctial fit;
And ſo are all the works of nature,

v 772. ——— *Anagram.*] See Bailey's Dictionary.

v. 797. *The world is but two parts*, &c.] * The equinoctial divides the globe into north and ſouth.

v. 819 *Unleſs among the Amazons*, &c.] * The Amazons were women of Scythia, of heroic and great atchievements. They ſuffered no man to live among them, but once every year uſed to have converſation with men of the neighbouring countries; by which if they had a male child, they preſently either killed or crippled it; but if a female, they brought it up to the uſe of arms,

Stamp'd with her ſignature on matter;
Which all her creatures, to a leaf,
Or ſmalleſt blade of graſs, receive.
All which ſufficiently declare
How entirely marriage is her care,
The only method that ſhe uſes,
In all the wonders ſhe produces;
And thoſe that take their rules from her,
Can never be deceiv'd nor err:
For what ſecures the civil life
But pawns of children, and a wife?
That lie, like hoſtages, at ſtake,
To pay for all men undertake;
To whom it is as neceſſary,
As to be born and breathe, to marry.
So univerſal, all mankind,
In nothing elſe, is of one mind.
For in what ſtupid age or nation
Was ever marriage out of faſhion?
Unleſs among the Amazons,
Or cloiſter'd friars and veſtal nuns;
Or ſtoics, who, to bar the freaks
And looſe exceſſes of the ſex,

arms, and burnt off one breaſt, leaving the other to ſuckle girls. See an account of the Amazons, Diodor. Sicul. Rer. Antiquar. lib. iii. cap. xi; Juſtini Hiſtor. lib. ii. cap. iv; Chronicor. Regionis, &c. lib. ii; Piſtorii Hiſt. Scriptor. Germanicor. vol. i. p. 65; Naucleri Chronograph. vol. i. generat. xvi; Sheringham de Gentis Anglorum Origine, p. 377, 379, 380; Sir John Mandeville's Voyage, &c. p. 186; Sandys's note upon Ovid's Metamorph. b. 9.

v. 821, 822, 823, 824. *Or Stoics, who, to bar the freaks—And looſe exceſſes*

Prepoſt'rouſly would have all women
Turn'd up to all the world in common.
Though men would find ſuch mortal feuds
In ſharing of their public goods,
'Twould put them to more charge of lives,
Than they're ſupply'd with now by wives;
Until they graze, and wear their clothes,
As beaſts do, of their native growths:
For ſimple wearing of their horns
Will not ſuffice to ſerve their turns.
For what can we pretend t' inherit,
Unleſs the marriage-deed will bear it?
Could claim no right to lands or rents,
But for our parents ſettlements;
Had been but younger ſons o' th' earth,
Debarr'd it all, but for our birth.
What honours, or eſtates of peers,
Could be preſerv'd but by their heirs;
And what ſecurity maintains
Their right and title, but the banes?

exceſſes of the ſex,—Prepoſt'rouſly would have all women—Turn'd up to all the world in common.] Of this opinion was Plato in his Politics; for which Primeauday animadverts upon him, French Academy, 1602, p. 462. Diodorus Siculus makes mention of certain iſlanders who put this opinion in practice (Rer. Antiquar. lib. iii. cap. xiii): "Mulieres minime nubunt, ſed omnibus ſunt communes—Et talem morem apud Calecutios adhuc eſſe, ſcribit Munſter, Coſmograph. lib. v. Sic et apud Tyrrhenos communia conjugia fuere, referente Theopompo, &c. Et quorum liberi ex communi fiſco nutriebantur."——Facet. Facetiar.—Faſcicul. Nov. de Hanrietate, xi. p. 433, 434. This was the cuſtom amongſt the ancient Britons, Cæſaris Comment. de Bello Gallico, lib. v. 14. 4. "Uxores habent deni, duodenique inter ſe communes. Sed ſi

What crowns could be hereditary,
If greateſt monarchs did not marry?
And with their conſorts conſummate
Their weightieſt intereſts of ſtate?
For all the amours of princes are
But guarantees of peace or war.
Or what but marriage has a charm,
The rage of empires to diſarm?
Make blood and deſolation ceaſe,
And fire and ſword unite in peace,
When all their fierce conteſts for forage
Conclude in articles of marriage?
Nor does the genial bed provide
Leſs for the int'reſts of the bride;
Who elſe had not the leaſt pretence
T' as much as due benevolence;
Could no more title take upon her
To virtue, quality, and honour,
Than ladies errant unconfin'd
And feme-coverts t' all mankind.

qui ſunt ex his nati, eorum habentur liberi, a quibus primum virgines quæque ductæ ſunt."

See Purchaſe's deſcription of Iambuli Inſula, vol. i. lib. i. cap. viii. p. 80; and at Cochin, where wives are in common, Le Blanc's Travels, part i. p. 62.

v. 831, 832. *For ſimple wearing of their horns—Will not ſuffice to ſerve their turns.*] See Sir Francis Bacon's Apophthegms, No. 81. Reſuſcitatio, 3d edit. p. 235.

v. 842. ——— *banes.*] See *Banns*, Godolphin's Repertorium Canonicum, chap. xxxiii. p. 465.

v. 848. ——— *guarantees.*] See Bailey, and other etymological dictionaries.

All women would be of one piece,
The virtuous matron, and the miſs;
The nymphs of chaſte Diana's train,
The ſame with thoſe in Lewkner's lane;
But for the difference marriage makes
'Twixt wives and ladies of the lakes:
Beſides the joys of place and birth,
The ſexes paradiſe on earth;
A privilege ſo ſacred held,
That none will to their mothers yield;
But, rather than not go before,
Abandon heaven at the door.
And if th' indulgent law allows

v. 865. *The nymphs of chaſte Diana's train.*] * Diana's nymphs, all of whom vowed perpetual virginity, and were much celebrated for the exact obſervation of their vow.

v. 866. *Lewkner's lane*] * Some years ago ſwarmed with notoriouſly laſcivious and profligate ſtrumpets.

v. 868. *'Twixt wives and ladies of the lakes.*] Meaning the ſtews, and alluding to the old romance of Sir Lancelot and the Lady of the Lake. (Mr. W.)

v. 869, 870. *Beſides the joys of place and birth,—The ſex's paradiſe on earth.*] The paſſion for precedency among the ladies is too violent and viſible to be diſputed. Mr. Pope has ſatirized it in his Rape of the Lock:

" Firſt Ariel perch'd upon a matadore,
Then each according to the rank they bore:
For Sylphs, yet mindful of their ancient race,
Are, as when women, wondrous fond of place." (Mr. B.)

Timothy Treatall was indicted in the Tatler's Court of Honour, ſee No. 262, by ſeveral ladies of his ſiſter's acquaintance, for a very rude affront offered them at an entertainment to which he had invited them; when he, the ſaid Mr. Treatall, upon ſerving up the ſupper, deſired the ladies to take place according to their different ages and ſeniority, for that it was the way at his table to pay

A greater freedom to the ſpouſe,
The reaſon is becauſe the wife
Runs greater hazards of her life;
Is truſted with the form and matter
Of all mankind, by careful Nature.
Where man brings nothing but the ſtuff
She frames the wondrous fabric of;
Who therefore, in a ſtreight, may freely
Demand the clergy of her belly,
And make it ſave her the ſame way
It ſeldom miſſes to betray,
Unleſs both parties wiſely enter
Into the liturgy indenture.

pay reſpect to years. This indictment ſets forth, that this behaviour produced an unſpeakable confuſion in the company. The author of a book, entitled, The Devil upon two Sticks (6th edit. part i. p. 237) obſerves, "That the wife of the treaſurer-general of the council of the Indies run mad with vexation at being obliged to turn her coach in a narrow ſtreet, to make way for that of the Ducheſs of Medina Cœli." See Dr. Harris's Aſtronomical Dialogues, 2d edit. p. 19.

v. 884. *Demand the clergy of her belly.*] This was and is allowed to criminals with child. See Wood's Inſtitute of the Laws of England, p. 662. It was a privilege allowed by the Egyptians and other nations, who thought it a hardſhip to deſtroy the innocent child with the guilty mother. Vide Diodori Siculi Rer. Antiquar. lib. ii. cap. iii. De Legibus et Judiciis Ægyptiorum.

v. 888. *Into the liturgy indenture.*] The generality of the Preſbyterians were then married in the manner enjoined by the Directory, and not by the Liturgy, though there were ſome few inſtances to the contrary; and, among theſe, Mr. Stephen Marſhall (who was a zealot, and had a chief hand in compiling the Directory) did marry his own daughter by the form preſcribed in the Common Prayer, being unwilling to have his daughter returned to him as a whore, for want of a legal marriage, the ſtatute eſtabliſhing the Liturgy not being repealed; and having ſo done, he

And though ſome fits of ſmall conteſt
Sometimes fall out among the beſt;
That is no more than every lover
Does from his hackney-lady ſuffer:
That makes no breach of faith and love,
But rather (ſometimes) ſerves t' improve.
For, as in running, every pace
Is but between two legs a race,
In which both do their uttermoſt
To get before, and win the poſt;
Yet when they're at their race's ends,
They're ſtill as kind and conſtant friends,

paid down five pounds immediately to the churchwardens of the pariſh, as the fine or forfeiture for uſing any other form of marriage but that in the Directory. Heylin's Examen Hiſtoricum, p. 364; Walker's Hiſtory of Independency, part i. p. 80; Sir John Birkenhead ſeems to ſneer ſuch kind of marriages, Paul's Churchyard, cent. i. claſſ. iii. ſect. 42. "Liber craſſus tres pollices; A Catalogue of ſuch Women as are not Wives, Maids, nor Widows, being married without either law or liturgy, ſome by a Directory, and ſome by nothing."

By an ordinance of Auguſt 1653, chap. vi. (Schobel's Collections, 2d part, p. 236) it was enacted, "That all perſons intending to be married ſhall come before ſome juſtice of the peace within and of the ſame county, city, or town corporate, where publication ſhall be made as aforeſaid, and ſhall bring a certificate of the ſaid publication (in church or chapel, or, if the parties ſo to be married ſhall deſire it, in the market-place next to the ſaid church or chapel, on three market-days, on three ſeveral weeks enſuing), and ſhall make ſufficient proof of the conſent of their parents and guardians, if either of the ſaid parties is under the age of one and twenty years; and the ſaid juſtice ſhall examine, by witneſſes upon oath, or otherwiſe, as he ſhall ſee cauſe, concerning the due performance of the premiſes; and if there appear no reaſonable cauſe to the contrary, the marriage ſhall proceed in this manner: The man to be married, taking the woman to be married by the hand, ſhall plainly and diſtinctly pronounce theſe words: "I A. B. do, in the preſence of God, the ſearcher of all hearts, take thee C. D. for my wedded wife, and do alſo, in the preſence

And, to relieve their wearineſs,
By turns give one another eaſe:
So all thoſe falſe alarms of ſtrife,
Between the huſband and the wife,
And little quarrels, often prove
To be but new recruits of love:
When thoſe wh' are always kind or coy,
In time muſt either tire or cloy.
Nor are their loudeſt clamours more,
Than as they're reliſh'd, ſweet or ſour:
Like muſic, that proves bad, or good,
According as 'tis underſtood.

preſence of God, and before theſe witneſſes, promiſe to be unto thee a loving and faithful huſband."

The woman promiſes, in the ſame form, to be a loving, faithful, and obedient wife.

"And it is further enacted, That the man and woman having made ſufficient proof of the conſent of their parents or guardians, and expreſſed their conſent unto marriage, in the manner and by the words foreſaid, before ſuch juſtice of the peace, in the preſence of two or more credible witneſſes, the ſaid juſtice of the peace may and ſhall declare the ſaid man and woman to be thenceforth huſband and wife; and the marriage ſhall be good and effectual in law: and no other marriage whatſoever, within the commonwealth of England, after the 29th of September 1653, ſhall be held or accounted a marriage according to the laws of England."

v. 905, 906. *And little quarrels often prove,—To be but new recruits of love.*] "Amantium iræ amoris integratio eſt." Terentii Andr. iii. iii. 23.

"In amore hæc omnia inſunt vitia; injuriæ, ſuſpiciones,
Inimicitiæ, induciæ, bellum, pax rurſum."

Terentii Eunuch.

"Sometimes my plague, ſometimes my darling,
Kiſſing to-day, to-morrow ſnarling."

Prior. See Guardian, No. 73.

In all amours a lover burns,
With frowns, as well as ſmiles, by turns;
And hearts have been as oft with ſullen,
As charming looks, ſurpris'd and ſtolen:
Then why ſhould more bewitching clamour
Some lovers not as much enamour?
For diſcords make the ſweeteſt airs,
And curſes are a kind of prayers;
Too ſlight alloys, for all thoſe grand
Felicities by marriage gain'd.
For nothing elſe has power to ſettle
Th' intereſts of love perpetual;
An act and deed, that makes one heart
Become another's counter-part,
And paſſes fines on faith and love,
Enroll'd and regiſter'd above,
To ſeal the ſlippery knots of vows,
Which nothing elſe but death can looſe.
And what ſecurity's too ſtrong,
To guard that gentle heart from wrong,
That to its friend is glad to paſs

v. 935. *And like an Anchoret*, &c.] Anchorets were ancient monks, who retired from ſociety, and lived in private cells; ſuch were Paul, Anthony, and Hilarian, the firſt founders of the monaſtic life in Egypt and Paleſtine. See a larger account, Bingham's Antiquities of the Chriſtian Church, book vii. ch. ii. vol. iii. p. 13.

v. 954. *As ſucking children are by elves.*] Some are of opinion that fairies (called elves by Chaucer, Spenſer, and other writers, as Sheringham de Gentis Anglor. Orig. cap. iv. p. 320, 326; Skinneri Lexic. Etymologic. ſub voce *Elf*) change children in their cradles, and lay others in their ſtead. To which Spenſer alludes, Fairy Queen, b. i. canto x. ſtan. xxxv. vol. i. p. 138.

Itſelf away, and all it has:
And like an Anchoret gives over
This world for th' heaven of a lover?
I grant (quoth ſhe) there are ſome few
Who take that courſe, and find it true:
But millions whom the ſame does ſentence
To heaven, b' another way, repentance.
Love's arrows are but ſhot at rovers,
Though all they hit, they turn to lovers,
And all the weighty conſequents
Depend upon more blind events,
Than gameſters, when they play a ſet
With greateſt cunning at piquet,
Put out with caution, but take in
They know not what, unſight unſeen.
For what do lovers, when they're faſt
In one another's arms embrac'd,
But ſtrive to plunder, and convey
Each other, like a prize, away?
To change the property of ſelves,
As ſucking children are by elves?

" For well I wote thou ſpring'ſt from ancient race
Of Saxon kings, that have with mighty hand
And many bloody battles fought in place,
High rear'd their royal throne in Britain—land,
And vanquiſh'd them, unable to withſtand:
From thence a fairy thee unweeting reft,
There, as thou ſlept, in tender ſwaddling band,
And her baſe elfin brood there for thee left;
Such men do changelings call, ſo changed by fairy theft."

Thus Henry IV. ſpeaking of Prince Henry his ſon, to the Earl

And if they uſe their perſons ſo,
What will they to their fortunes do?
Their fortunes! the perpetual aims
Of all their ecſtaſies and flames.
For when the money's on the book,
And *all my worldly goods* but ſpoke,
(The formal livery and ſeiſin
That puts a lover in poſſeſſion)
To that alone the bridegroom's wedded,
The bride a flam, that's ſuperſeded.

of Northumberland, whoſe ſon was hopeful, Shakeſpeare's firſt part of Henry IV. act i. vol. iii. p. 346.

" ——— Oh could it be prov'd ———
That ſome night-tripping fairy had exchang'd
In cradle cloaths our children where they lay,
And call'd mine Piercy, his Plantagenet,——
Then would I have his Harry, and he mine."

See Shakeſpeare's Midſummer Night's Dream, act ii. Works, vol. i. p. 81; Ben Jonſon's Underwood, Works, vol. i. p. 208; Warner's Albion's England, book xiv. chap. xci. p. 368.

Nay ſome have thought, that the devil takes children out of the cradle, and lays children of his own in their place. Luther was of this opinion: For in his Menſalia, or Table Talk, ch. xxxv. p. 387, he ſays, "Such changelings ſupponit Satan in locum verorum filiorum:—One of theſe more fouleth itſelf than ten other children; ſo that their parents are much diſquieted therewith, and their mothers are able to give ſuck no more." This is hinted at by the author of Amadis de Gaul, third book, chap. x. p. 99, in his romantic account of Andriagus, ſlain by Amadis, who was a monſter of the devil's begetting, and ſucked out the heart's blood of three nurſes in a few days.

The author of the Devil upon two Sticks merrily banters this opinion, in the characters of Aſmodeo and Senior Divito, Twin-brothers, part i. chap. iii. p. 19. Mr. Glanvil ſeems to give in to the opinion of the devil's begetting children, from Dr. Horneck's account of ſome witches condemned in Sweden 1669. See Sadduciſmus Triumphatus, part ii. p. 322. But Wierus has expoſed this opinion, De Præſtig. Dæmon. lib. i. cap. xxiv. p. 129, lib. iii. cap. xx. p. 322; and Scot, Diſcovery of Witchcraft, book iv. chap.

To that their faith is ſtill made good,
And all the oaths to us they vow'd:
For, when we once reſign our powers,
W' have nothing left we can call ours:
Our money's now become the miſs
Of all your lives and ſervices;
And we forſaken and poſtpon'd,
But bawds to what before we own'd;
Which, as it made y' at firſt gallant us,
So now hires others to ſupplant us,

chap. ii. p. 74, &c. chap. x. p. 85. See this point diſcuſſed, tom. xi. Malleor. Maleficar. 1588, p. 84; Public Library, Cambridge, K. 16, 24.

v. 959. *For when the money's on the book.*] Alluding to the miniſter's and clerk's fees, which are ordered by the Rubric to be laid upon the book (though now rarely practiſed) with the wedding ring. Before the time of Pope Innocent III. (ſee Marriage, Jacob's Law Dictionary) "there was no ſolemnization of marriage in the church, but the man came to the houſe where the woman inhabited, and led her home to his own houſe, which was all the ceremony then uſed."

v. 960. *And* all my worldly goods *but ſpoke.*] See Mr. Wheatley's Rational Illuſtration of the Common Prayer, folio edit. p. 407, 410.

v. 985, 986. *Who takes it for a ſpecial grace,—To be their cully for a ſpace.*] Sir Roger L'Eſtrange (Fables, part i. fab. 308, A wicked Man and the Devil) makes mention of a notorious wicked malefactor, who had committed I know not how many villanies, and had run through the diſcipline of ſo many gaols, who made a friend of the devil to help him out in all his diſtreſſes. This friend of his brought him off many and many a time, and ſtill as he was taken up again and again, he had his recourſe over and over to the ſame devil for ſuccour; but, upon his laſt ſummons, the devil came to him with a great bag of old ſhoes at his back, and told him plainly, "Friend (ſays he), I am at the end of my line, and can help you no longer; I have beat the hoof, till I have worn out all theſe ſhoes in your ſervice, and not one penny left me to buy more; ſo that you muſt even excuſe me if I drop you here."

Until 'tis all turn'd out of doors,
(As we had been) for new amours.
For what did ever heireſs yet,
By being born to lordſhips, get?
When, the more lady ſh' is of manors,
She's but expos'd to more trepanners,
Pays for their projects and deſigns,
And for her own deſtruction fines:
And does but tempt them with her riches,
To uſe her as the devil does witches;
Who takes it for a ſpecial grace,
To be their cully for a ſpace,
That, when the time's expir'd, the drazels
For ever may become his vaſſals:
So ſhe, bewitch'd by rooks and ſpirits,
Betrays herſelf, and all ſh' inherits;
Is bought and ſold, like ſtolen goods,
By pimps, and match-makers, and bawds;
Until they force her to convey,
And ſteal the thief himſelf away.
Theſe are the everlaſting fruits
Of all your paſſionate love-ſuits,
Th' effects of all your amorous fancies,
To portions and inheritances;
Your love-ſick rapture, for fruition
Of dowry, jointure, and tuition,

v. 987. ——— *the drazels.*] A word uſed by Warner, in his Albion's England, book ix. chap. xlvii. p. 201.

"Now dwells each droſſel in her glaſs, when I was young I wot
On Hollydays, (for ſeldom elſe) ſuch idle times we got."

v. 1010.

To which you make addreſs and courtſhip,
And with your bodies ſtrive to worſhip,
That th' infant's fortunes may partake
Of love too for the mother's ſake.
For theſe you play at purpoſes,
And love your loves with A's and B's;
For theſe, at *beſte* and *l'ombre* woo,
And play for love and money too;
Strive who ſhall be the ableſt man
At right gallanting of a fan;
And who the moſt genteelly bred
At ſucking of a vizard-bead;
How beſt t' accoſt us, in all quarters,
T' our queſtion and command new garters;
And ſolidly diſcourſe upon
All ſorts of dreſſes, pro and con.
For there's no myſtery nor trade
But in the art of love is made.
And when you have more debts to pay
Than Michaelmas and Lady-Day,
And no way poſſible to do't
But love and oaths, and reſtleſs ſuit,
To us y' apply, to pay the ſcores
Of all your cully'd paſt amours;
Act o'er your flames and darts again,
And charge us with your wounds and pain;

v. 1010. *At right gallanting of a fan.*] See the exerciſe of the fan humorouſly deſcribed by Iſaac Bickerſtaff, Eſq; Tatler, No. 102. At Bologna in Italy, where it is extremely hot, it is a cuſtom for the men to uſe fans, as well as the women. Miſſon's Voyages, vol. ii. p. 203.

Which others influences long ſince
Have charm'd your noſes with, and ſhins;
For which the ſurgeon is unpaid,
And like to be, without our aid.
Lord! what an amorous thing is want!
How debts and mortgages enchant!
What graces muſt that lady have,
That can from executions ſave!
What charms, that can reverſe extent,
And null decree and exigent!
What magical attracts, and graces,
That can redeem from *ſcire facias!*
From bonds and ſtatutes can diſcharge,
And from contempts of courts enlarge!
Theſe are the higheſt excellences
Of all your true or falſe pretences:

v. 1035. ——— *extent.*] A writ of commiſſion from the ſheriff, for valuing lands and tenements.

v. 1036. *And null decree and exigent.*] *Exigent*, a writ lying where the defendant, in an action perſonal, cannot be found, or any thing in the county whereby he may be attached or diſtrained.

v. 1038. ——— *ſcire facias.*] A writ, calling one to ſhew, why judgment paſſed, at leaſt a year, ſhould not be executed.

v. 1043, 1044. ——— *and ſwear—As much to an hoſteſs dowager.*] Sir Roger L'Eſtrange (fable of a Cavalier and Court Lady, part ii. fab. 34), in banter of ſuch flights, obſerves, "That a Cavalier had a fine woman in his eye, and could not forbear telling her, that ſhe was wondrous pretty. Sir, ſays the lady, I thank you for your good opinion; and I wiſh, with all my heart, I could ſay as much of you too. Why ſo you might, madam, (ſays the gentleman) if you made no more conſcience of a lie than I do." See Chaucer's poem, entitled, A Praiſe of Women, edit 1602, fol. 261; Sir William Cornwalley's Eſſay 24. Of Fantaſticneſs, edit. 1610.

v. 1045,

And you would damn yourſelves, and ſwear
As much t' an hoſteſs dowager,
Grown fat and purſy by retail
Of pots of beer and bottled ale;
And find her fitter for your turn,
For fat is wondrous apt to burn;
Who at your flames would ſoon take fire,
Relent, and melt to your deſire,
And, like a candle in the ſocket,
Diſſolve her graces int' your pocket.
By this time 'twas grown dark and late,
When they heard a knocking at the gate,
Laid on in haſte with ſuch a powder,
The blows grew louder ſtill and louder;
Which Hudibras, as if th' had been
Beſtow'd as freely on his ſkin,

v. 1045, 1046. *Grown fat and purſy by retail—Of pots of beer and bottled ale.*] See Warner's deſcription of a hoſteſs, Albion's England, book xv. chap. xcix. p. 391, 392.

v. 1053, 1054. *By this time 'twas grown dark and late,—When they heard a knocking at the gate.*] Two days were but yet paſſed ſince the beginning of theſe adventures. We are now entering into the night wherein happened the moſt remarkable action in the whole poem. Mr. Butler, in this piece of management, imitated Homer and Virgil, who are equally celebrated for their night adventures. But who are the perſons that knock at the gate? Probably two of the Lady's own ſervants: For as ſhe and Ralpho (who all the time lay in ambuſcade) had been deſcanting on the Knight's villanies; ſo they had undoubtedly laid this ſcheme to be revenged of him: The ſervants were diſguiſed, and acted in a bold and hectoring manner, purſuant to the inſtruction given them by the Widow. See Canto iii. v. 83. The Knight was to be made believe they were Sidrophel and Whachum, which made his fright and conſternation ſo great, that we find him falling into a ſwoon. (Mr. B.)

Expounding by his inward light,
Or rather more prophetic fright,
To be the wizard, come to ſearch,
And take him napping in the lurch,
Turn'd pale as aſhes, or a clout;
But why, or wherefore, is a doubt:
For men will tremble, and turn paler,
With too much or too little valour.
His heart laid on, as if it try'd
To force a paſſage through his ſide,
Impatient (as he vow'd) to wait 'em,
But in a fury to fly at 'em;
And therefore beat and laid about,
To find a cranny to creep out.
But ſhe, who ſaw in what a taking
The Knight was by his furious quaking,
Undaunted cry'd, Courage, Sir Knight,
Know, I'm reſolv'd to break no rite
Of hoſpitality t' a ſtranger,
But, to ſecure you out of danger,
Will here myſelf ſtand centinel,
To guard this paſs, 'gainſt Sidrophel.

v. 1076, 1077. *Know, I'm reſolv'd to break no rite—Of hoſpitality* ————] See the great regard ſome of the ancients paid to the laws of hoſpitality, Diodori Siculi Bibliothec. lib. xii. p. 293. Vide etiam Gul. Stuckii Antiqu. Convivial. lib. i. cap. xxvii. p. 81 ad 96, edit. Tiguri 1582; Lewis's Hiſtory of the Parthian Empire, p. 203, 204, 230. Peter the Great, late Czar of Muſcovy, behaved gallantly in this reſpect. He being deſired by the Turks, in order to a peace, to deliver up Prince Cantemir, who was then under his protection, his anſwer was, "That he would reſign all the country as far as Curſka to the Turk, ſince there was hopes

Women, you know, do ſeldom fail
To make the ſtouteſt men turn tail;
And bravely ſcorn to turn their backs
Upon the deſp'rateſt attacks.
At this the Knight grew reſolute
As Ironſide, or Hardiknute;
His fortitude began to rally,
And out he cry'd aloud to ſally.
But ſhe beſought him to convey
His courage rather out o' th' way,
And lodge in ambuſh on the floor,
Or fortify'd behind a door;
That, if the enemy ſhould enter,
He might relieve her in the adventure.
Meanwhile they knock'd againſt the door
As fierce as at the gate before;
Which made the renegado Knight
Relapſe again t' his forrmer fright.
He thought it deſperate to ſtay
Till th' enemy had forc'd his way,
But rather poſt himſelf, to ſerve
The Lady, for a freſh reſerve.

hopes of recovering it again, but would by no means violate his faith to a prince, who had abandoned his principality for his ſake; becauſe it was impoſſible to repair honour once forfeited." See Prince Cantemir's Growth of the Othman Empire, p. 455.

v. 1086. *As Ironſide, or Hardiknute*, &c.] * Two famous and valiant princes of this country, the one a Saxon, the other a Dane.

His duty was not to diſpute,
But what ſh' had order'd execute:
Which he reſolv'd in haſte t' obey,
And therefore ſtoutly march'd away;
And all h' encounter'd fell upon,
Though in the dark, and all alone:
Till fear, that braver feats performs,
Than ever courage dar'd in arms,
Had drawn him up before a paſs,
To ſtand upon his guard, and face.
This he courageouſly invaded,
And, having enter'd, barricado'd;
Enſconc'd himſelf as formidable
As could be underneath a table;
Where he lay down in ambuſh cloſe,
T' expect th' arrival of his foes.
Few minutes he had lain perdue,
To guard his deſp'rate avenue,
Before he heard a dreadful ſhout,
As loud as putting to the rout;
With which impatiently alarm'd,

v. 1131. *But thoſe that trade in geomancy*, &c.] *Geomantia*, ſorcery by circles and pricks in the earth. (Mr. S. W.). Vide Wieri de Præſtig. Dæmon. lib. ii. cap. xv. p. 206; Jo. Fra. Pici Mirandulæ Op. tom. ii. paſſim; Tract of Henry Cornelius Agrippa, of Geomancy.

v. 1132, 1133. *Affirm to be the ſtrength of fancy,—In which the Lapland Magi deal.*] * *The Lapland Magi.* The Laplanders are an idolatrous people, far north; and it is very credibly reported by authors, and perſons that have travelled in their country, that they do perform things incredible by what is vulgarly called magic. Scheffer obſerves of them (Hiſtory of Lapland, 8vo, 1704, p. 143,

He fancy'd th' enemy had ſtorm'd;
And, after ent'ring, Sidrophel
Was fall'n upon the guards pell-mell.
He therefore ſent out all his ſenſes,
To bring him in intelligences;
Which vulgars, out of ignorance,
Miſtake, for falling in a trance;
But thoſe that trade in geomancy,
Affirm to be the ſtrength of fancy,
In which the Lapland Magi deal,
And things incredible reveal.
Mean while the foe beat up his quarters,
And ſtorm'd the outworks of his fortreſs:
And as another of the ſame
Degree and party, in arms and fame,
That in the ſame cauſe had engag'd,
And war with equal conduct wag'd,
By vent'ring only but to thruſt
His head a ſpan beyond his poſt,
B' a Gen'ral of the Cavaliers
Was dragg'd thro' a window by th' ears;

p. 143, &c.) that they often fall into trances, in which they continue for ſome time, and then pretend to foretel things very ſurpriſing.

v. 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144. *And as another of the ſame—Degree and party, in arms and fame,—That in the ſame cauſe had engag'd,—And war with equal conduct wag'd,—By vent'ring only but to thruſt—His head a ſpan beyond his poſt,—B' a General of the Cavaliers,—Was dragg'd thro' a window by the ears.*] This was Sir Eraſmus P. of P——n Caſtle in Pembrokeſhire, who was ſo ſerved by Colonel Egerton. Mr. Walter Moyle alludes to it in his works, publiſhed by himſelf 1695, and reprinted 1727,

So he was ſerv'd in his redoubt,
And by the other end pull'd out.
Soon as they had him at their mercy,
They put him to the cudgel fiercely,
As if they'd ſcorn'd to trade or barter,
By giving or by taking quarter:
They ſtoutly on his quarters laid,
Until his ſcouts came in t' his aid.
For when a man is paſt his ſenſe,

p. 241, &c. where, in a letter probably to Mr. Anthony Hammond, he wiſhes that Sir Eraſmus's ſon Sir J. P. a great reformer in King Charles II.'s time, might be ſerved in the ſame manner: "Can you contrive no way in the earth to rid the houſe of his ghoſtly authority? Cannot you ſerve him as his father was ſerved by a General of the Cavaliers? If you never heard the ſtory, Hudibras will tell it you.

And as another of the ſame
Degree and party———, &c.

Betty Mackrell, or ſome other diſcreet bawd, ſhould demand a conference with him in the lobby, lug him out by the ears, and ſend him upon a miſſion to the Weſt Indies, to preach his morals to Father Hennepin's nations, who are not civilized into lewdneſs, nor wiſe enough to be wicked: On this ſide the globe he will make no converts, but ſuch as his nameſake in the Acts made eunuchs." The manner of doing it (as communicated to me by the worthy and very ingenious Mr. D. W—y, Fellow of Queen's College in Cambridge, from that great encourager of learning, and humane phyſician, Dr. R. M. who for many years has been deſervedly ranked at the head of his profeſſion) was as follows: The officer of the Cavaliers ſent againſt the caſtle ſummoned Sir Eraſmus to ſurrender it; he refuſed, but offered to parley from a window which was not very high from the ground: He was a little man, and the commanding officer of the Cavaliers luſty and tall: The officer obſerving this, came juſt under the window; and, pretending he was deaf, deſired Sir Eraſmus to lean as forward as he could out of the window: Upon his doing ſo, the officer, who was on horſeback, raiſed himſelf upon his ſtirrups, ſeized him by the ſhoulders, and pulled him out; upon which the caſtle was ſurrendered.

v. 1147,

BRITISH MUSEUM

Hogarth del. Ridley sculp

Published by Vernor & Hood, 31 Poultry, Dec.r 1798.

There's no way to reduce him thence,
But twinging him by the ears or noſe,
Or laying on of heavy blows;
And if that will not do the deed,
To burning with hot irons proceed.
No ſooner was he come t' himſelf,
But on his neck a ſturdy elf
Clapp'd, in a trice, his cloven hoof,
And thus attack'd him with reproof:

v. 1147, 1148. *Soon as they had him at their mercy,—They put him to the cudgel fiercely.*] In Mr. Butler's poem called Dunſtable Downs, or the Enchanted Cave (Remains), there is as humorous and drolling a ſcene of the Knight, in one of his unfortunate exploits, as this we are now entering upon.—But, alas! the poor Squire is alſo involved in that; and they are both ſeverely handled and frighted, and the Squire opens and fully diſcovers the iniquitous actions and proceedings of the Knight in theſe and all his other adventures. One of which, as we learn from the ſaid poem, was his procuring or pretending to have a grant from the then uſurping powers to incloſe Dunſtable Downs (where the neighbourhood had a right of commoning), on pretence the ſame had been given to ſuperſtitious uſes. The whole poem is worthy of peruſal, and gives us a near inſight into our Hero's character and principles. (Mr. B.) See the uſage of Don Quixote and Donna Rodriguez in the dark by the Dutcheſs and ſome of her women (Don Quixote, vol. iv. chap. xlviii. p. 487, and chap. i. p. 490); and the examination of Juſtice Allgripe, by Lurcher and his companions perſonating furies, Night Walker, act iv.

v. 1153. *For when a man is paſt his ſenſe.*] See note upon Part I. Canto ii. v. 974.

v. 1158. *To burning with,* &c.] * An alluſion to cauterizing in apoplexies, &c.

v. 1160, 1161. *But on his neck a ſturdy elf—Clapp'd, in a trice, his cloven hoof.*]

" The beaſt at one end branded, you may trace
The devil's footſteps in his cloven face."

Cleveland's Hue and Cry after Sir John Preſbyter, p. 40.

Mortal, thou art betray'd to us
B' our friend, thy evil genius,
Who for thy horrid perjuries,
Thy breach of faith, and turning lies,
The brethren's privilege (againſt
The wicked) on themſelves, the ſaints,
Has here thy wretched carcaſe ſent,
For juſt revenge and puniſhment;
Which thou haſt now no way to leſſen,
But by an open free confeſſion;
For, if we catch thee failing once,
'Twill fall the heavier on thy bones.
What made thee venture to betray,
And filch the Lady's heart away?
To ſpirit her to matrimony?—— [ney.
That which contracts all matches, mo-
It was the enchantment of her riches,
That made m' apply t' your croney witches;

Nurſe, in the Night Walker, or Little Thief, act ii. thus expreſſes herſelf:

" Mercy upon me!
The ghoſt of one of his guards ſure; 'tis the devil by his claws, he ſmells of brimſtone, ſure he farts fire; what an earthquake I have in me!

Out with thy prayer-book, nurſe——
Let us call the butler up, for he ſpeaks Latin; and that will daunt the devil: I am blaſted, my belly is grown to nothing."—

" A conceit there is (ſays Sir Thomas Browne, Vulgar Errors, book v. chap. 21), that the devil commonly appeareth with a cloven hoof; wherein, although it ſeem exceſſively ridiculous, there may be ſomewhat of truth, and the ground thereof at firſt might be his frequent appearing in the ſhape of a goat, which anſwers the deſcription." " Saving the reputation of St. Hierome and Dr. Browne (ſays Mr. Webſter, Diſplaying of ſuppoſed Witchcraft, chap. xv. p. 283), it is but a ſuppoſition unproved, that ever the devil appeared in the ſhape of a goat: The riſe of the opinion was

That in return would pay th' expence
The wear and tear of conſcience,
Which I could have patch'd up, and turn'd,
For th' hundredth part of what I earn'd.
Didſt thou not love her then? Speak true.
No more (quoth he) than I love you.
How would'ſt th' have us'd her and her
Firſt turn'd her up to alimony, [money?
And laid her dow'ry out in law,
To null her jointure with a flaw,
Which I beforehand had agreed
T' have put, on purpoſe, in the deed;
And bar her widow's making over
T' a friend in truſt, or private lover.
What made thee pick and chuſe her out
T' employ their ſorceries about? [thoſe
That which makes gameſters play with
Who have leaſt wit, and moſt to loſe.

was only becauſe the devil was worſhipped in an idol made in the ſhape of a goat."

v. 1188 *Firſt turn'd her up to alimony.*] Alimony is that allowance which may be ſued for by a married woman upon any occaſional ſeparation from her huſband, when ſhe is not charged with adultery or elopement (Jacob's Law Dictionary; Bailey's Dictionary). Hudibras's uſage of his miſtreſs, in this caſe, would not have been quite ſo bad as Stakeley's uſage of his wife, who being reprimanded by Queen Elizabeth for uſing her ill, he told her Majeſty, "That he had already turned her into her petticoat, and if any man could make more of her, they might take her for him," (Earl of Stafford's Letters, vol. i. p. 380); and not worſe than the Chriſtian liberty of the ſaints of thoſe times, mentioned by Sir John Birkenhead (Paul's Church-yard, cent. i. claſs iii. No. 50), "of ſhifting their wives, and, if not for their turn, of turning them off, and taking new ones."

But didſt thou ſcourge thy veſſel thus,
As thou haſt damn'd thyſelf to us?
I ſee you take for an aſs:
'Tis true, I thought the trick would paſs
Upon a woman well enough,
As 't has been often found by proof;
Whoſe humours are not to be won
But when they are impos'd upon.
For love approves of all they do
That ſtand for candidates and woo.
Why didſt thou forge thoſe ſhameful lies,
Of bears and witches in diſguiſe?
That is no more than authors give
The rabble credit to believe:
A trick of following their leaders,
To entertain their gentle readers.
And we have now no other way
Of paſſing all we do or ſay;
Which, when 'tis natural and true,
Will be believ'd b' a very few,
Beſide the danger of offence,
The fatal enemy of ſenſe.
Why didſt thou chuſe that curſed ſin,
Hypocriſy, to ſet up in?
Becauſe it is the thriving'ſt calling,
The only ſaints-bell that rings all in:
In which all churches are concern'd,
And is the eaſieſt to be learn'd:

For

For no degrees, unleſs th' employ't,
Can ever gain much, or enjoy't.
A gift that is not only able
To domineer among the rabble,
But by the laws empower'd to root,
And awe the greateſt that ſtand out:
Which few hold forth againſt, for fear
Their hands ſhould ſlip, and come too near;
For no ſin elſe among the ſaints
Is taught ſo tenderly againſt.
What made thee break thy plighted vows?
That which makes others break a houſe,
And hang, and ſcorn ye all, before
Endure the plague of being poor.
Quoth he, I ſee you have more tricks
Than all your doating politics,
That are grown old, and out of faſhion,
Compar'd with your new reformation:
That we muſt come to ſchool to you,
To learn your more refin'd and new.
Quoth he, If you will give me leave
To tell you what I now perceive,
You'll find yourſelf an errant chouſe
If y' were but at a meeting-houſe.
'Tis true, quoth he, we ne'er come there,
Becauſe w' have let 'em out by th' year.
Truly, quoth he, you can't imagine
What wondrous things they will engage in;

That as your fellow-fiends in hell
Were angels all before they fell;
So are you like to be again,
Compar'd with th' angels of us men.
Quoth he, I am reſolv'd to be
Thy ſcholar in this myſtery;
And therefore firſt deſire to know
Some principles on which you go.
What makes a knave a child of God,
And one of us?—A livelihood.
What renders beating out of brains,
And murder, godlineſs?—Great gains.
What's tender conſcience?—'Tis a botch
That will not bear the gentleſt touch;
But, breaking out, diſpatches more
Than th' epidemical'ſt plague-ſore.
What makes y' incroach upon our trade,

v. 1263. *What makes a knave a child of God.*] This is a ridicule on the numerous pamphlets publiſhed in thoſe times under the name and form of catechiſms. Cheynel's Profane Catechiſm, Heylin's Rebel's Catechiſm, Watſon's Cavalier's Catechiſm, Ram's Soldier's Catechiſm, Parker's Political Catechiſm, &c. (Mr. W.)

v. 1269, 1270. *But breaking out diſpatches more—Than th' epidemical'ſt plague-ſore.*] Alluding either to the terrible plague in the reign of King Charles I. (ſee Lilly's Life), or that in 1665, in which there died in London 68,586. See Dr. Calamy's Continuation, &c. p. 33; Impartial Examination of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 345.

v. 1273. *What's orthodox and true believing?*] See this explained, Sir R. L'Eſtrange's Reflection on the Fable of the Hermit and Soldier, part i. fab. 38; Impartial Examination of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 325, note, ibid. p. 348.

v. 1287, 1288. *And what would ſerve, if thoſe were gone,—To make*

And damn all others?—To be paid.
What's orthodox and true believing
Againſt a conſcience?—A good living.
What makes rebelling againſt kings
A good old cauſe?—Adminiſtrings.
What makes all doctrine plain and clear?
About two hundred pounds a year.
And that which was prov'd true before,
Prove falſe again?—Two hundred more.
What makes the breaking of all oaths
A holy duty?—Food and clothes.
What laws and freedom, perſecution?
B'ing out of power, and contribution.
What makes a church a den of thieves?
A dean and chapter, and white ſleeves.
And what would ſerve, if thoſe were gone,
To make it orthodox?—Our own.

make it orthodox?——Our own.] To prove by what arts and ſhifts this was done, give me leave to quote part of a ſmart ſatire, printed 1659, entitled, Peter's Pattern, or the Perfect Path to Worldly Happineſs, as delivered at the funeral oration of Mr. Hugh Peters (though then living). "The gifts of ignorance, lying, impudence, informing, cozening, and hypocriſy, belong to ſuch as ſeek preferment, whether civil or military; but all of them are required to make up a miniſter of the word (in thoſe times). Firſt, that a preaching profeſſor may make uſe of his time, it is required that he be ſtored with impudence. The uſes of it are two: firſt, to encourage you to the moſt deſperate enterprizes; and, ſecondly, to make you ſcorn the reproaches of thoſe who reprove ye. As for example, my beloved, if you ſee one of your enemies ſeated in a warm living, and that your hearts pant and thirſt after the ſame, you ought then to put on your night-cap of devotion, and your garment of hypocriſy, and go to your ſuperiors, and ſay, Yonder is a man, who is not of the congregation

What makes morality a crime,
The moſt notorious of the time:
Morality, which both the ſaints
And wicked too cry out againſt?
'Cauſe grace and virtue are within
Prohibited degrees of kin:
And therefore no true ſaint allows
They ſhall be ſuffer'd to eſpouſe:
For ſaints can need no conſcience,
That with morality diſpenſe;
As virtue's impious, when 'tis rooted,
In nature only, and not imputed:
But why the wicked ſhould do ſo,
We neither know, nor care to do.

of profeſſors, who is planted in a rich living, he is a ſcandalous and diſaffected perſon, and I am more worthy than he, pray put me into his place. If men therefore rebuke you, and call you accuſer, and devil, then ought you to make uſe of your gift of impudence, and laugh at them all. Thus did holy Nye throw out unrighteous Juxon, out of his parſonage of Fulham: thus did our brother Marſhall become poſſeſſed of his fat living in the land of Eſſex: this emboldened our departed brother to hold forth in the pulpit of Whitehall, where ſo many learned (as the Heathens call them) had been before him. What cared they for the reproaches of men? for their hearts were ſeared with the hot iron of impudence, finding themſelves at eaſe, and filled with joy." Phœnix Britannicus, p. 257. (Mr. B)

v. 1301, 1302. *But why the wicked ſhould do ſo,—We neither know, nor care to do.*] A fine wipe upon the immorality of the Cavaliers. (Mr. W.) And I beg leave to add, that as fine a wipe was given by a Cavalier upon the Round-heads to one of General Fairfax's officers, who was vaunting of the ſanctity of their army, and the negligence of the Cavaliers. "Faith (ſays he), you ſay true; for in our army we have the ſins of men (drinking and wenching); but, in yours, you have thoſe of devils, ſpiritual pride and rebellion." (Sir Philip Warwick's Memoirs, p. 253.) And it

What's liberty of conſcience,
I' th' natural and genuine ſenſe?
'Tis to reſtore, with more ſecurity,
Rebellion to its ancient purity;
And Chriſtian liberty reduce
To th' elder practice of the Jews.
For a large conſcience is all one,
And ſignifies the ſame with none.
It is enough (quoth he) for once,
And has repriev'd thy forfeit bones:
Nick Machiavel had ne'er a trick,
(Though he gave name to our Old Nick)
But was below the leaſt of theſe,
That paſs i' th' world for holineſs.

it is obſerved by Mr. Cowley, in his preface to The Cutter of Coleman-ſtreet, "That the vices and extravagances imputed vulgarly to the Cavaliers were really committed by aliens, who only uſurped that name, and endeavoured to cover the report of their indigency, and infamy of their actions, with ſo honourable a title."

v. 1307, 1308. *And Chriſtian liberty reduce—To th' elder practice of the Jews.*] Alluding to the frequent rebellions of the ancient Jews againſt the Lord and his vicegerents: whereas the modern ones are quiet under all governments; which practice they found upon the prophet Jeremiah's exhortation to the captives of Babylon (chap. xxix).

v. 1309, 1310. *For a large conſcience is all one,—And ſignifies the ſame with none.*] It is reported of Judge Jefferies, that taking a diſlike to an evidence who had a long beard, he told him, "That, if his conſcience was as large as his beard, he had a ſwinging one." To which the countryman replied, "My Lord, if you meaſure conſciences by beards, you have none at all."

v. 1313, 1314. *Nick Machiavel had ne'er a trick,—Though he gave name to our Old Nick.*] Mr. Warburton is of opinion, that this is a blunder of the editors, to ſuppoſe the devil was called Old Nick, from Nick Machiavel the Florentine (but it was certainly

This ſaid, the furies and the light
In th' inſtant vaniſh'd out of ſight;
And left him in the dark alone,
With ſtinks of brimſtone and his own.
The queen of night, whoſe large command
Rules all the ſea, and half the land,
And over moiſt and crazy brains,
In high ſpring-tide, at midnight reigns,
Was now declining to the weſt,
To go to bed, and take her reſt:

tainly the miſtake of the author, who continued it in every edition during his life), who lived in the ſixteenth century; whereas they could not but know, that our Engliſh writers, before Machiavel's time, uſed the word Old Nick very commonly to ſignify the devil; that it came from our Saxon anceſtors, who called him Old Nicka (the Goths, I will add, called the devil Nidhog, and the Danes the god of the ſea Nocca, and ſome Nicken, Sheringham de Gentis Anglorum Origine, cap. xiv. p. 324, 331); and thinks that

He gave aim to our Old Nick,

which has a great deal of humour and ſatire in it, as ſuppoſing Machiavel to be ſo conſummate a politician as to read lectures to the devil himſelf, would be an emendation.

Another poet of thoſe times expreſſes himſelf in the following manner:

"In this prodigal trick,
They have outdone Old Nick;
For what he did, he did ſhow;
Their title is the ſame,
And ſo is their aim,
For aught any man doth know."

A City Ballad, Collection of old Songs, vol. ii. No. 18, ſt. 29.

It is obſerved (in a tract, entitled, A Letter ſent to London, from a Spy at Oxford, to Mr. Pym, &c. 1643, p. 4), "That they have overmatched old Nicholas Machiavel the Florentine; the renowned Guido will be forgot: for their over-reaching ſtratagemical ſtate-brain will be matter enough to prove them dull-pated ſhallow-brained coxcombs; their fame and name ſhall bury their glory in oblivion. For all the world knows, that all the devils in hell could never have brought ſo much miſchief upon this kingdom, unleſs they had helped them, and been the inventors

When Hudibras, whoſe ſtubborn blows
Deny'd his bones that ſoft repoſe,
Lay ſtill expecting worſe and more,
Stretch'd out at length upon the floor:
And though he ſhut his eyes as faſt,
As if h' had been to ſleep his laſt,
Saw all the ſhapes that fear or wizards
Do make the devil wear for vizards,
And pricking up his ears to hark
If he could hear too in the dark,

ventors of it." Sancho Pancha pays ſuch a compliment to his maſter Don Quixote (book iii. chap. xxviii. p. 280), "that Old Nick, or the devil, could not over-reach him."

v. 1320. *With ſtinks of brimſtone*, &c.] R. Ga. writeth, in his pamphlet, entitled, The execution of the Windſor Witches, "That he came to the God-ſpeed, and with his ſword and buckler killed the devil, or at leaſt wounded him ſo ſore, that he made him ſtink of brimſtone." Scot's Diſcovery of Witchcraft, book ii. chap. iii.

v. 1321, 1322. *The queen of night, whoſe large command—Rules all the ſea, and half the land.*] * The moon influences the tides, and predominates over all humid bodies; and perſons diſtempered in mind are called lunatics. This is the generally received opinion. See Dr. Harris's Aſtronomical Dialogues, 2d edit. p. 105. Dr. James Young, Sidrophel Vapulans, from p. 46 to p. 50 inclusive, endeavours to diſprove it. Le Blanc obſerves, (Travels, part i. chap. xv. p. 47), "That at Cambaye town, it is to be noted, that the tides are weakeſt at full moon; which is wonderful and contrary to ours, and the reaſon not yet found out by any naturaliſt. The ſame in Pegu." See an account of the irregular ebbing and flowing of the ſea at Tonqueen, 1678, by Mr. Edmund Halley, Philoſophical Tranſactions, vol. xiv. No. 162, p. 677, &c.

v. 1325, 1326. *Was now declining to the weſt,—To go to bed, and take her reſt.*] Our poet ſtands alone in this deſcription of the morning's approach: none that I know of beſides himſelf has painted it by the moon's declenſion. He ſcorned to follow the old beaten cuſtom of deſcribing it by the ſun's riſing, which he

Was firſt invaded with a groan,
And after, in a feeble tone,
Theſe trembling words, Unhappy wretch,
What haſt thou gotten by this fetch;
Or all thy tricks, in this new trade,
Thy holy brotherhood o' th' blade?
By ſauntring ſtill on ſome adventure,
And growing to thy horſe a Centaur;
To ſtuff thy ſkin with ſwelling knobs
Of cruel and hard-wooded drubs?
For ſtill th' haſt had the worſt on't yet,
As well in conqueſt as defeat.
Night is the ſabbath of mankind,
To reſt the body and the mind:
Which now thou art deny'd to keep,
And cure thy labour'd corps with ſleep.
The Knight who heard the words explain'd,
As meant to him, this reprimand,

had done once before, Part II. Canto ii. v. 29. But he here finds out a new way, and altogether juſt. (Mr. B.)

v. 1337, 1338, 1339. *Was firſt invaded with a groan,—And after, in a feeble tone,—Theſe trembling words*, &c.] This was the Squire, who, upon the Knight's viſit, was conveyed out of ſight by the Widow, v. 157. He had been in ambuſh, and within hearing, during the late correction of his maſter. No doubt his examination, confeſſion, and puniſhment, had afforded the Squire abundance of diverſion; and no ſooner had the furies left the diſtreſſed Knight, but he takes him to taſk, rallies him, and makes him amply diſcover the ſecret principles of his ſect. All this the Squire accompliſhes, by artfully counterfeiting a ghoſt, and telling the terrified Knight of all his late actions and deſigns. This gave credit to the impoſture, and made it paſs. See Canto iii. v. 149, &c. (Mr. B.)

v. 1342. ——— *holy brotherhood.*] In alluſion to a ſociety in Spain ſo called. (Mr. W). La Santa Hermandad, ſomewhat like

Becauſe the character did hit,
Point-blank upon his caſe ſo fit;
Believ'd it was ſome drolling ſprite
That ſtaid upon the guard that night,
And one of thoſe h' had ſeen and felt,
The drubs he had ſo freely dealt.
When, after a ſhort pauſe and groan,
The doleful ſpirit thus went on:
This 'tis t' engage with dogs and bears,
Pell-mell together by the ears,
And, after painful bangs and knocks,
To lie in limbo in the ſtocks;
And from the pinnacle of glory
Fall headlong into purgatory.
(Thought he, this devil's full of malice,
That on my late diſaſters rallies)
Condemn'd to whipping, but declin'd it,
By being mere heroic-minded;

like our conſtables. See Don Quixote, vol. i. chap. ii. p. 84, vol. ii. part i. book iv. chap. xviii. p. 226, 227, &c. chap. xix. p. 232, &c.; Gayton's Notes upon Don Quixote, book ii. chap. ii. p. 38. book iii. chap. viii. p. 128

v. 1344. *And growing to thy horſe a Centaur.*] * The Centaurs were a people of Theſſaly, and ſuppoſed to be the firſt managers of horſes, and the neighbouring inhabitants, never having ſeen any ſuch thing before, fabulouſly reported them monſters, half men, and half horſes. See an account of the original of Centaurs, Diodori Siculi Rer. Antiquar. lib. v. cap. viii. p. 115; De Lapathis et Centauris, Theſaur. Critic. Hieronymi Magii, cap. xx; Gruteri Fax. Art. tom. ii. p. 1304, &c.; Spaniſh Mandeville, 1ſt diſc. fol. 27; Notes on Creech's Lucretius, vol. ii. p. 539. The Spaniards were taken for ſuch, upon Cortez's conqueſt of the Mexicans, who had never before ſeen an horſe; and took the horſes with their riders to be fierce monſters, half men, and half beaſts. De Soli's Hiſtory of the Conqueſt of Mexico, by T. Townſhend, Eſq. 8vo. edit. vol. i. p. 107.

v. 1379,

And at a riding handled worſe,
With treats more ſlovenly and coarſe;
Engag'd with fiends in ſtubborn wars,
And hot diſputes with conjurers;
And, when th' hadſt bravely won the day,
Waſt fain to ſteal thyſelf away.
(I ſee, thought he, this ſhameleſs elf
Would fain ſteal me too from myſelf,
That impudently dares to own
What I have ſuffer'd for and done)
And now, but vent'ring to betray,
Haſt met with vengeance the ſame way.
Thought he, How does the devil know
What 'twas that I deſign'd to do?
His office of intelligence,
His oracles, are ceas'd long ſince;

v. 1379, 1380. *I ſee, thought he, this ſhameleſs elf—Would fain ſteal me too from myſelf.*] Alluding probably to thoſe lines in Horace, Carm. lib. iv. ode xiii. 18, 19, 20. ad Lycen Vetulum.

" ——— Quid habes illius, illius,
Quæ ſpirabat amores,
Quæ me ſurpuerat mihi?"

Ben Jonſon (Tale of a Tub, act iii. ſc. v.) makes Bull Puppy expreſs himſelf in the ſame manner: " A lady, &c. have plotted in the King's highway to ſteal me from myſelf."

v. 1388. *His oracles, are ceas'd long ſince.*] The devil's oracles ceaſed at the coming of our Saviour. " Manſit tamen ejuſmodi vatum præcipua auctoritas et obſervatio, uſque ad Chriſtum æterni Dei filium, quo nato—ceſſarunt paſſim in orbe terrarum oracula: et quæcunque impiarum divinationum genera." Teſtibus Athanaſio, Juſtino, Euſebio, Lactantio, Plutarcho, Plinio, conticueruntque dæmones, et tanquam Ranæ Seriphiæ obmutuerunt. Wieri de Præſtigiis Dæmonum, lib. i. cap. viii; Scot's Diſcovery of Witchcraft, book viii. chap. iii. p. 160, &c.; Dr. Howel's Inſtitution of General Hiſtory, &c. vol. i. book iv. chap. ii. p. 843; Sir Thomas Browne's Vulgar Errors, book ii. chap. xii.

And he knows nothing of the ſaints,
But what ſome treacherous ſpy acquaints.
This is ſome pettifogging fiend,
Some under door-keeper's friend's friend,
That undertakes to underſtand,
And juggles at the ſecond hand:
And now would paſs for ſpirit Po,
And all mens dark concerns foreknow.
I think I need not fear him for't;
Theſe rallying devils do no hurt.
With that he rous'd his drooping heart,
And haſtily cry'd out, What art?
A wretch (quoth he) whom want of grace
Has brought to this unhappy place.
I do believe thee, quoth the Knight:
Thus far I'm ſure th' art in the right;

v. 1395. *And now would paſs for ſpirit Po.*] Tom Po, an expreſſion commonly uſed for an apparition: and it was uſual to ſay, to one that ſeemed fearful of going into another room, in the dark, you are afraid you ſhall meet Tom Po. (Dr. B.) The riſe of this might be from the Nayros, or ſoldiers of Malabar in the Indies, of whom Linſchoten (Voyages into the Eaſt and Weſt Indies, chap. xlii. p. 78) gives the following account: "As theſe Nayros go in the ſtreet, they uſed to cry Po, Po, which is to ſay, take heed, look to yourſelves, or I come, ſtand out of the way: For that the other ſort of people called Polyas, that are no Nayros, may not once touch or trouble one of them: and therefore they always cry, becauſe they ſhould make them room, and know that they come; for, if any of the Polyas ſhould chance to touch their bodies, he may freely thruſt him through, and no man aſk him why he did it."

v. 1398. *Theſe rallying devils do no hurt.*] I have heard of a gentleman's ſervant, in other reſpects very ſtout and courageous, who was ſo fully poſſeſſed with the vulgar notion of ſpirits and hobgoblins, that he was almoſt afraid to lie alone. A fellow-ſervant, in order to ſcare him, got under the bed one night, and

And know what 'tis that troubles thee,
Better than thou haſt gueſs'd of me.
Thou art ſome paultry black-guard ſprite,
Condemn'd to drudg'ry in the night;
Thou haſt no work to do in th' houſe,
Nor halfpenny to drop in ſhoes;
Without the raiſing of which ſum,
You dare not be ſo troubleſome;
To pinch the ſlatterns black and blue,
For leaving you their work to do.

and when he was almoſt aſleep, raiſed up the bed with his back, which put the poor man into a terrible panic: but the other, by overacting his part, and overſtraining himſelf, chanced to break wind backwards; upon which he immediately ſuſpecting who it was, cried out, Nay, if thou art a f—t—ng devil, have at thee, I am not afraid of thee; and jumped out of bed, pulled the other from under it by the ears, and beat him heartily.

v. 1413. *To pinch the ſlatterns black and blue.*]

"When houſe or hearth doth ſluttiſh lie,
I pinch the maids both black and blue,
And from the bed the bed-cloaths I
Pull off, and lay them nak'd to view."

Old Ballad of Robin Goodfellow; Mr. Peck's New Memoirs of Milton, § vii. p. 25.

"She bid him then go to thoſe caves,
Where conjurors keep fairy ſlaves,
Such ſort of creatures as will baſte ye
A kitchen wench, for being naſty:
But if ſhe neatly ſcour her pewter,
Give her the money that is due t' her."

Orpheus and Eurydice by Dr. King; Miſcellanies, p. 379. See Shakeſpeare's Merry Wives of Windſor, vol. i. p. 301, 302; Sheringham de Gentis Angl. Origine, cap. xiv. p. 320; Archdeacon Parnel's Fairy Tale; Poems, 1737, p. 38; The Fairies; Miſcellaneous Poems, publiſhed by Mr. D. Lewis, 1726, p. 172.

v. 1415. *This is your buſineſs, good Pug Robin.*]

"From hag-bred Merlin's time have I
Thus nightly revell'd to and fro;

And,

This is your buſineſs, good Pug Robin,
And your diverſion, dull dry bobbing;
T' entice fanatics in the dirt,
And waſh 'em clean in ditches for't.
Of which conceit you are ſo proud,
At ev'ry jeſt you laugh aloud,
As now you would have done by me,
But that I barr'd your raillery.
Sir (quoth the voice), Y'are no ſuch Sophi
As you would have the world judge of ye,

And, for my pranks men call me by
The name of Robin Goodfellow."

See Old Ballad of Robin Goodfellow; Mr. Peck's New Memoirs of Milton, p. 26; Bibliotheca Pepyſian.; Old Ballads, vol. i. No. 80. See Tale of Robin Goodfellow; Warner's Albion's England, book xiv. chap. xci. p. 367; Heywood's Hierarchy of Angels, book ix. p. 574. See Puck, or Robin Goodfellow, Shakeſpeare's Midſummer Night's Dream, act ii. vol. i. p. 90, 91; Anatomy of Melancholy, by Democritus junior, p. 47; Spaniſh Mandeville, fol. 78; Preface to Dr. Dee's Book of Spirits, ſign. F. See Abſtract of Scot's Hiſtory of Witchcraft; Britiſh Librarian, No. 4, for April 1737, p. 218, 227, concerning Robin Goodfellow, a luſty cozening friar.

v. 1423. *Y' are no ſuch Sophi.*] Alluding to the title commonly given to the Kings of Perſia. Prince Cantemir obſerves (Hiſtory of the Growth and Decay of the Othman Empire, p. 134), "That Iſhmael Shah, contemporary with Bajazet, was founder of the preſent royal family of Perſia; from him who had the name of Sophi, or wiſe, they have retained the name of the Great Sophi to this day." Vide Aul. Turcic. par. i. a Nic. Honger. Koningſhoff. Francofurt. p. 119; Purchaſe's Pilgrims, vol. v. p. 381.

Sir John Chardin, who lived ſome time in Perſia, in his account of the coronation of Solyman III. King of Perſia, annexed to his Travels into Perſia, p. 48, folio, 1685, explaining the word *ſafie*, ſays, "It will be more to the purpoſe to obſerve the miſtakes of our writers upon the word *ſafie*: For they would have all the Kings of Perſia to be called Sophies. I cannot but laugh, ſays he, when I find in their writings the Grand Sophy, the

If you deſign to weigh our talents,
I' th' ſtandard of your own falſe balance,
Or think it poſſible to know
Us ghoſts, as well as we do you:
We who have been the everlaſting
Companions of your drubs and baſting,
And never left you in conteſt,
With male or female, man or beaſt,
But prov'd as true t' ye, and entire,
In all adventures, as your Squire.
Quoth he, That may be ſaid as true
By th' idleſt pug of all your crew:
For none could have betray'd us worſe
Than thoſe allies of ours and yours.
But I have ſent him for a token
To your low-country Hogen-mogen,
To whoſe infernal ſhores I hope
He'll ſwing, like ſkippers in a rope.

Sophy of Perſia, and the Sovereign Sophy; for the Kings of Perſia are neither called Sophies in general, nor in particular: Could the Kings of Perſia read our European characters, and ſhould ſee, in the letters that are written to them from ſome parts of Europe, the title which is given them of Sophy, queſtionleſs they would ſpit upon them, and take it as an affront."

v. 1442. *He'll ſwing, like ſkippers in a rope.*] A maſter of a ſhip is called a ſkipper in Holland.

v. 1448. *By holding up your cloven paws.*] The manner of taking the covenant was by lifting up their hands to heaven, for the maintenance and obſervation of the ends and principles expreſſed in it. See Hiſtory of Independency, printed in 1648, p. 128. The Independents were at length for ſetting aſide the covenant, though ſome of them, jointly with the Preſbyterians, had been concerned in making it, and had actually taken it, as this Independent

And if y' have been more juſt to me
(As I am apt to think) than he,
I am afraid it is as true,
What th' ill affected ſay of you,
Y' have 'ſpous'd the covenant and cauſe,
By holding up your cloven paws.
Sir, quoth the voice, 'Tis true, I grant,
We made and took the covenant:
But that no more concerns the cauſe,
Than other perj'ries do the laws,
Which when they're prov'd in open court,
Wear wooden peccadillo's for't.
And that's the reaſon cov'nanters
Hold up their hands, like rogues at bars.
I ſee, quoth Hudibras, from whence
Theſe ſcandals of the ſaints commence,
That are but natural effects
Of Satan's malice, and his ſects,

pendent ghoſt acknowledges, which is the reaſon why our Preſbyterian Knight urges the obligation of it to him; for this was their practice. See the hiſtory above quoted, which will give the reader a full light into this whole dialogue. (Mr. B.)

v. 1450. *We made and took the covenant.*] The author of Mercurius Publicus tells us of a wizard (ſee No. 20, p. 319, 320), who, upon his examination at Edinburgh, confeſſed, that the devil had bound him to renounce his Creed, and his Chriſtendom (Chriſtianity), but gave him leave to keep his covenant. Mr. Butler here gives the reaſon of it, that the devil had a principal hand in the making of it: and in Canto ii. 1255, 1256, are the following lines:

Until th' had prov'd the devil author
O' th' covenant, and cauſe his daughter.

See Canto ii. 1245, 1246.

v. 1454. *Wear wooden peccadillos for't*] * Peccadillos were ſtiff pieces that went about the neck, and round about the ſhoulders,

Thoſe ſpider ſaints, that hang by threads
Spun out o' th' entrails of their heads.
Sir, quoth the voice, That may as true
And properly be ſaid of you;
Whoſe talents may compare with either,
Or both the other put together.
For all the Independents do
Is only what you forc'd 'em to.
You, who are not content alone
With tricks to put the devil down,
But muſt have armies rais'd to back
The goſpel work you undertake;
As if artillery, and edge-tools,
Were th' only engines to ſave ſouls.
While he, poor devil, has no pow'r
By force to run down and devour;
Has ne'er a claſſis, cannot ſentence
To ſtools, or poundage of repentance;
Is ty'd up only to deſign,

to pin the band, wore by perſons nice in dreſſing; but his wooden one is a pillory.

v. 1477, 1478. ———*Cannot ſentence—To ſtools or poundage of repentance.*] *i. e.* doing penance, in the Scotch way, upon the ſtool of repentance, or commuting the penance for a ſum of money. The Scots (ſee Articles of War for the Expedition, Edinburgh, 1644, Publ. Libr. Cambridge, xix. 9, 3. art. iii.) ordain, "That common and ordinary ſwearing, open profaning of the Lord's day, wronging of his miniſter, and other acts of that kind, ſhall not only be puniſhed with loſs of pay and impriſonment, but the tranſgreſſors ſhall make their public repentance in the middle of the congregation."

The author of a tract, entitled, A Long-winded Lay Lecture, 1647, p. 8; Royal Library, Cambridge, banters the Scottiſh penances in the following lines:

"Brethren,

T' entice, and tempt, and undermine:
In which you all his arts out-do,
And prove yourſelves his betters too.
Hence 'tis poſſeſſions do leſs evil
Than mere temptations of the devil,
Which all the horrid'ſt actions done
Are charg'd in courts of law upon;
Becauſe, unleſs they help the elf,
He can do little of himſelf:
And therefore where he's beſt poſſeſs'd,
Acts moſt againſt his intereſt;
Surpriſes none but thoſe wh' have prieſts
To turn him out, and exorciſts,
Supply'd with ſpiritual proviſion,
And magazines of ammunition:
With croſſes, relics, crucifixes,
Beads, pictures, roſaries, and pixes:
The tools of working out ſalvation
By mere mechanic operation,

" Brethren, forgive me, now I do confeſs,
Yet to confeſſion I'll not play the fool,
To bring mine arſe upon the Scottiſh ſtool.
No, I'll not ſubject be to ſuch an order,
Which will ere long invade our Engliſh border.
Then they that will be ſlav'd after the ſentence,
Muſt ſit upon the ſtool of their repentance:
But no ſuch Scottiſh Preſbyterian trick
Shall make my freedom heart with ſorrow ſick.
Let thoſe that have a mind, the moſt commend on't,
On that and all the reſt I'm independent."

v. 1483. *Hence 'tis poſſeſſions*, &c.] * Criminals, in their indictments, are charged with not having the fear of God before their eyes, but being led by the inſtigation of the devil.

v. 1492. ——— *And exorciſts.*] Exorciſts made an order of

With holy water, like a ſluice,
To overflow all avenues.
But thoſe wh' are utterly unarm'd,
T' oppoſe his entrance if he ſtorm'd,
He never offers to ſurprize,
Although his falſeſt enemies;
But is content to be their drudge,
And on their errands glad to trudge:
For where are all your forfeitures
Entruſted in ſafe hands, but ours?
Who are but jailors of the holes
And dungeons where you clap up ſouls:
Like under keepers, turn the keys,

the clergy in the third century, Bingham's Antiquities of the Chriſtian Church, book iii. chap. iv. vol. ii. p. 22. But Mr. Butler deſigns to ſneer the Popiſh exorciſts, who pretend to lay or caſt out evil ſpirits.

v. 1516. *Than all your covenanting truſtees.*] See 13th Carol. II. chap. xxv. entitled, "An act for reſtoring all ſuch advowſons, rectories impropriate, glebe-lands, and tythes, to his Majeſty's loyal ſubjects, as were taken from them, and certain charges impoſed on them upon their compoſitions for delinquency by the ſaid uſurpers," ſ. 1, 2, 3.

v. 1519, 1520. ——*As ſome demiſe—The ſame eſtate in mortgage twice.*] There was in thoſe days a remarkable caſe of this kind, that of Mr. Sherfield, the recorder, and famous breaker of glaſs windows in a church at Sarum; of whom Mr. Garrard, in a letter to the Earl of Strafford (ſee Earl of Strafford's Letters, 1739, vol. i. p. 206) gives the following account: "Sherfield died ſome thouſands in debt, and moſt wickedly cheated thoſe that dealt with him for that little land he had, a manor near Marlborough. When, as your Lordſhip knows, he was fined 500l. in the Star-chamber, he then mortgaged his manor to Mr. Ayres, a bencher in Lincoln's-Inn, who lent him upon it 2500l. Upon his death, he challenging it, Audley, of the court of wards, ſhews a former mortgage to him; Sir Thomas Jarvis, one more ancient than that; his wife before him challengeth it as her jointure;

T' your mittimus anathemas:
And never boggle to reſtore
The members you deliver o'er,
Upon demand, with fairer juſtice
Than all your covenanting truſtees:
Unleſs, to puniſh them the worſe,
You put them in the ſecular powers,
And paſs their ſouls, as ſome demiſe
The ſame eſtate in mortgage twice:
When to a legal utlegation
You turn your excommunication,
And, for a groat unpaid that's due,
Diſtrain on ſoul and body too.

jointure; his eldeſt brother ſhews a conveyance before all theſe: In concluſion, on his death-bed, he commanded a ſervant to carry a letter with a key ſealed up in it to Mr. Noy, where was aſſigned in what box of his ſtudy at Lincoln's-Inn lay the conveyance of his eſtate; when it was found, that, by deed bearing date before all thoſe formerly mentioned, he had given all his eſtate to pious uſes." Sic finita eſt fabula of Mr. Sherfield.

v. 1521. *When to a legal utlegation,* &c.] Theſe ſaints proceeded in a more formal and rigorous manner in their outlawries than Mr. Selden did in the following inſtance: "The King of Spain (ſays he, Table-talk, p. 89) was outlawed in Weſtminſter-hall, I being of council againſt him: A merchant had recovered coſts againſt him in a ſuit, which becauſe he could not get, we adviſed him to have him outlawed for not appearing, and ſo he was. As ſoon as Gondimer heard that, he preſently ſent the money; by reaſon, if his maſter had been outlawed, he could not have had the benefit of the law, which would have been very prejudicial, there being many ſuits then depending between the King of Spain and our Engliſh merchants." See the manner of outlawry, Spelmanni Gloſſar. ſub voce *Excommunicatio.*

v. 1523, 1524. *And for a groat unpaid that's due,—Diſtrain on ſoul and body too.*] A ſneer upon the abuſe of excommunications by the Preſbyterians, which were as rigorous as thoſe in the Romiſh church, of which I meet with the following account (De Onere

Thought he, 'Tis no mean part of civil
State prudence to cajole the devil,
And not to handle him too rough,
When h' has us in his cloven hoof.
'Tis true, quoth he, that intercourſe
Has paſs'd between your friends and ours;
That, as you truſt us, in our way,
To raiſe your members and to lay,
We ſend you others of our own,
Denounc'd to hang themſelves, or drown,
Or, frighted with our oratory,
To leap down headlong many a ſtory;
Have us'd all means to propagate
Your mighty intereſts of ſtate,
Laid out our ſpiritual gifts to further

Banni. Gravamin. Centum Germanicæ Nationis, grav. xxiv.; Faſcicul. Rer. expetendar. et fugiendar. edit. 1690, p. 362): "Denique ob pecuniæ lucrive tantulum, aut alioqui res minimi pretii ad internecionem uſque animæ, corporis, honoris, atque rei familiaris, contra divina humanaque jura perducuntur."

Mr. Baker ſays (Hiſtory of the Inquiſition, chap. ix. p. 115), that the ceremony of a Popiſh excommunication is thus: "When the biſhop pronounces the anathema, twelve prieſts muſt ſtand round him, and hold lighted candles in their hands, which they muſt throw down to the ground and tread under their feet at the concluſion of the anathema or excommunication."

v. 1541. *For if the ſaints are nam'd from blood.*] Vide Reuſneri Symbolor. Apoſtolic. claſſ. i. ſymbol. 62.

v. 1553. *The cock crows, and the morn draws on.*] Alluding probably to the Ghoſt in Shakeſpeare's Hamlet.

"But even then the morning cock grew loud,
And at the ſound it ſunk in haſte away,
And vaniſh'd from our ſight.———
But ſoft, methinks I ſcent the morning air,
Brief let me be"———— *Ghoſt in Hamlet.*

See more, act i. vol. vii. p. 230.

Virgil

Your great deſigns of rage and murder:
For if the ſaints are nam'd from blood,
We onl' have made that title good;
And, if it were but in our power,
We ſhould not ſcruple to do more,
And not be half a ſoul behind
Of all diſſenters of mankind.
Right, quoth the voice, and, as I ſcorn
To be ungrateful, in return
Of all thoſe kind good offices,
I'll free you out of this diſtreſs,
And ſet you down in ſafety, where
It is no time to tell you here.
The cock crows, and the morn draws on
When 'tis decreed I muſt be gone;

Virgil repreſents the ghoſt of Anchiſes thus concluding his inſtructions to Æneas:

" Jamque vale; torquet medios nox humida curſus,
Et me ſævus equis oriens afflavit anhelis.
Dixerat, et tenues fugit ecu ſumus in auras." Æn. I. v.

" The dewy night rolls on her middle courſe,
And with his panting ſteeds the riſing ſun
Severe hath breath'd upon me. Thus he ſaid,
And flew like ſmoke into the fleeting air."
Dr. Trapp, v. 937. (Mr. B.)

It is feigned, that Alectryon, which ſignifies a cock, was a youth beloved by Mars; and, conſcious of his adultery with Venus, he was accuſtomed to watch at the door, and give notice of any that approached: but, falling at one time aſleep, they were diſcovered by the Sun, and caught in a net by Vulcan; for which angry Mars converted him into a fowl with a creſt on his crown, repreſenting his helmet, who, mindful of his former neglect, continually crows before the riſing of the ſun, leſt he ſhould take any one tardy. Dr. Meric Caſaubon, in his preface to Dee's Book of Spirits, ſays, " One tells us, that, when the cock croweth, the ſolemn meetings of witches are diſſolved; and he thinks a reaſon may be, becauſe of the

And if I leave you here till day,
You'll find it hard to get away.
With that the ſpirit grop'd about
To find th' enchanted hero out,
And try'd with haſte to lift him up;
But found his forlorn hope, his crup,
Unſerviceable with kicks and blows,
Receiv'd from harden'd hearted foes.
He thought to drag him by the heels,
Like Greſham carts, with legs for wheels;
But fear, that ſooneſt cures thoſe ſores,
In danger of relapſe to worſe,
Came in t' aſſiſt him with its aid,
And up his ſinking veſſel weigh'd.
No ſooner was he fit to trudge,

the crowing of the cock, in the goſpel, when St. Peter denied Chriſt."

v. 1564. *Like Greſham carts, with legs for wheels.*] Mr. Ward, the learned profeſſor of rhetoric in Greſham college, communicated the following note by the worthy Dr. Ducarel:

"March 4, 1662-3. A ſcheme of a cart with legs that moved, inſtead of wheels, was brought before the Royal Society, and referred to the conſideration of Mr. Hooke, who made a report of it at their next meeting; and, upon the 18th of the ſame month, that report, with ſome alterations, was ordered to be ſent to the author of that invention, Mr. Potter: and Mr. Hooke was ordered to draw up a full deſcription of this cart; which, together with the ſcheme, and the animadverſions upon it, were to be entered in their books." The firſt Philoſophical Tranſaction bears date March 6, 1664-5.

v. 1575. Altered to, *Th' outer poſtern*, edit. 1710.

v. 1586. *But ne'er a ſaddle on his back.*] Thoſe lines in Churchyard's Chips, p. 74, might be applied to our heroes under theſe circumſtances.

"Then could I call nea oeſtler knave,
Nor face him down my gear was gone,
And pick'd away by hangers-on;

That

But both made ready to diſlodge;
The ſpirit hors'd him like a ſack
Upon the vehicle, his back;
And bore him headlong into th' hall,
With ſome few rubs againſt the wall;
Where finding out the poſtern lock'd,
And th' avenues as ſtrongly block'd,
H' attack'd the window, ſtorm'd the glaſs,
And in a moment gain'd the paſs;
Thro' which he dragg'd the worſted ſoldier's
Fore-quarters out by th' head and ſhoulders;
And cautiouſly began to ſcout
To find their fellow cattle out:
Nor was it half a minute's queſt,
Ere he retriev'd the champion's beaſt,
Ty'd to a pale, inſtead of rack,
But ne'er a ſaddle on his back,
Nor piſtols at the ſaddle bow,
Convey'd away, the Lord knows how.
He thought it was no time to ſtay,
And let the night too ſteal away;

That follow geaſts to every inn,
By ſhift ſome pairs of boets to win.
Such filchers have ſo great a lack,
They ſteal the ſaddle from the back.
But I, that brought a ſaddle out,
Might ride now like a gentil lout:
There was no thief to ſhrewd my ſhaem,
But plain poor Tom to bear the blame."

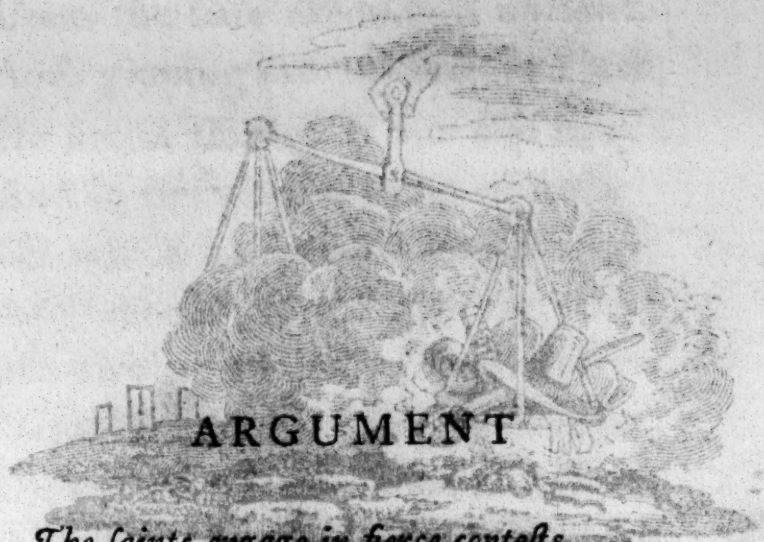
Sancho Pancha's adventure was more humorous, who had his aſs ſtolen from under him, when aſleep, the thief clapping four ſtakes under the four corners of his pack-ſaddle. Don Quixote, part ii. vol. iii. chap. iv. p. 35.

But

But, in a trice, advanc'd the Knight
Upon the bare ridge, bolt upright,
And, groping out for Ralpho's jade,
He found the ſaddle too was ſtray'd,
And in the place a lump of ſoap,
On which he ſpeedily leap'd up;
And, turning to the gate the rein,
He kick'd and cudgell'd on amain,
While Hudibras, with equal haſte,
On both ſides laid about as faſt,
And ſpurr'd as jockies uſe to break,
Or padders to ſecure, a neck.
Where let us leave 'em for a time,
And to their churches turn our rhyme;
To hold forth their declining ſtate,
Which now come near an even rate.

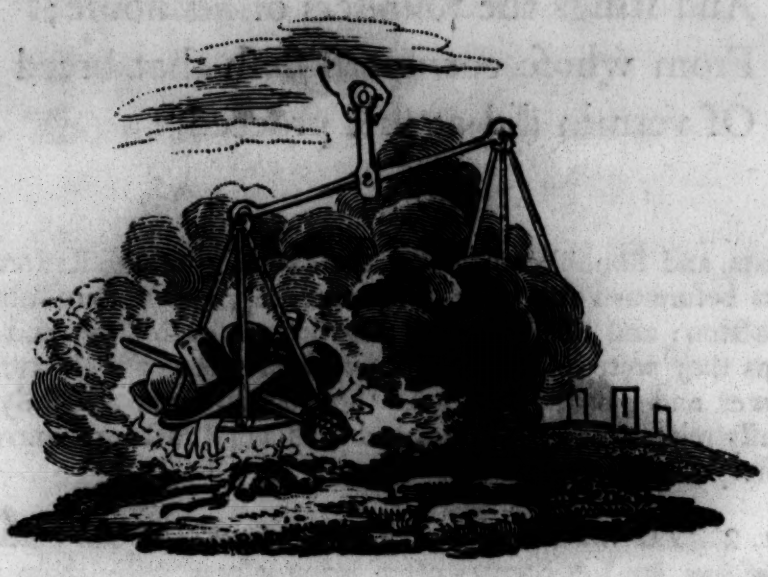
HUDIBRAS.

PART III. CANTO II.



ARGUMENT

The ſaints engage in fierce conteſts
About their carnal intereſts,
To ſhare their ſacrilegious preys
According to their rites of grace,
Their various frenzies to reform,
When Cromwell left them in a ſtorm;
Till, in th' effigy of Rumps, the rabble
Burn all the grandees of the cabal.



PART III. CANTO II.

THE learned write, an inſect breeze
Is but a mongrel prince of bees,

This Canto is entirely independent of the adventures of Hudibras and Ralpho: neither of our heroes make their appearance: other characters are introduced, and a new vein of ſatire is exhibited. The Poet ſteps out of his road, and ſkips from the time wherein theſe adventures happened to Cromwell's death, and from thence to the diſſolution of the Rump parliament. This conduct is allowable in a ſatiriſt, whoſe privilege it is to ramble wherever he pleaſes, and to ſtigmatize vice, faction, and rebellion, where and whenever he meets with them. He is not tied down to the obſervance of unity of action, time, or place; though he has hitherto had a regard to ſuch decorums: but now, and here only, he claims the privilege of a ſatiriſt, and deviates from order, time, and uniformity, and deſerts his principal actors: he purpoſely ſends them out of the way, that we may attend to a lively repreſentation of the principles and politics of Preſbyterians, Inde-

That falls before a ſtorm on cows,
And ſtings the founders of his houſe;
From whoſe corrupted fleſh that breed
Of vermin did at firſt proceed,

pendents, and Republicans, upon the dawning of the Reſtoration. He ſets before us a full view of the treachery and underminings of each faction; and ſure it is with pleaſure we ſee the fears and commotions they were in upon the happy declenſion of their tyrannical power and government. All theſe occurrences are fully and faithfully related in this Canto, and the ſeveral facts are warranted by hiſtory. (Mr. B.)

v. 1, 2. *The learned write an inſect breeze—Is but a mongrel prince of bees*, &c.] * Breezes often bring along with them great quanties of inſects, which ſome are of opinion are generated from viſcous exhalations in the air; but our author makes them proceed from a cow's dung, and afterwards become a plague to that whence it received its original. He alludes probably to the method of repairing the bee kind mentioned by Virgil, Georg. iv. 283, &c.

" Tempus et Arcadii memoranda inventa magiſtri
Pandere"———

Thus tranſlated by Mr. Dryden:

" 'Tis time to touch the precepts of an art
Th' Arcadian maſter did of old impart;
And how he ſtock'd his empty hives again,
Renew'd with putrid gore of oxen ſlain——
Firſt, in a place by nature cloſe, they build
A narrow flooring, gutter'd, wall'd, and til'd.
In this four windows are contriv'd, that ſtrike
To the four winds oppos'd their beams oblique.
A ſteer of two years old they take, whoſe head
Now firſt with burniſh'd horns begins to ſpread;
They ſtop his noſtrils, while he ſtrives in vain
To breathe free air, and ſtruggles with his pain.
Knock'd down he dies, his bowels, bruis'd within,
Betray no wound on his unbroken ſkin:
Extended thus on his obſcene abode,
They leave the beaſt; but firſt ſweet flowers are ſtrew'd,
Beneath his body broken boughs and thyme,
And pleaſing caſſia juſt renew'd in prime.
This muſt be done ere Spring makes equal day,
When weſtern winds on curling waters play,

Ere

So, ere the ſtorm of war broke out,
Religion ſpawn'd a various rout
Of petulant capricious ſects,
The maggots of corrupted texts,

Ere painted meads produce their flow'ry crops,
Or ſwallows twitter on the chimney tops,
The tainted blood, in this cloſe priſon pent,
Begins to boil, and through the bones ferment.
Then, wondrous to behold, new creatures riſe,
A moving maſs at firſt, and ſhort of thighs;
Till, ſhooting out with legs, and imp'd with wings,
The grubs proceed to bees, with pointed ſtings;
And, more and more affecting air, they try
Their tender pinions, and begin to fly:
At length, like ſummer ſtorms from ſpreading clouds,
They burſt at once, and pour impetuous floods;
Or flights of arrows from the Parthian bows,
When from afar they gall embattl'd foes;
With ſuch a tempeſt through the ſkies they ſteer,
And ſuch a form the winged ſquadrons bear."

See an account of blaſts, Lord Bacon's Natural Hiſtory, cent. vii. § 696, p. 143; Dr. Baynard's Hiſtory of Cold Baths, part ii. p. 143; Morton's Hiſtory of Northamptonſhire, p. 331; Bradley's Account of Blights from Inſects, New Improvement of Planting and Gardening, part iii. chap. v. p. 210, &c.

v. 8. *Religion ſpawn'd a various rout.*] The author of a Tale of a Tub, p. 201, probably alludes to this, where, ſpeaking of Jack, he obſerves, "That he was a perſon of great deſign and improvement in devotion; having introduced a new deity, who has ſince met with a vaſt number of worſhippers, by ſome called Babel, by ſome Chaos, who had an ancient temple of Gothic ſtructure upon Saliſbury Plain." See account of the great variety of ſects during thoſe times, Tatler, No. 256.

"Take —— and his club, and Smec and his tub,
Or any ſect old or new;
The devil's in the pack, if choice you can lack,
We are fourſcore religions ſtrong."

The Rebellion Collection of Loyal Songs, reprinted 1731. vol. i. No. 67, p. 176.

v. 10. *The maggots of corrupted texts.*] The Independents were literally ſo, having corrupted that text, Acts vi. 3, to give the people

That firſt run all religion down,
And after every ſwarm its own.
For, as the Perſian Magi once
Upon their mothers got their ſons,
That were incapable t' enjoy
That empire any other way;
So Preſbyter begot the other

people a right to chuſe their own paſtors: "Wherefore, brethren, look ye out from among you ſeven men of honeſt report, full of the Holy Ghoſt, whom ye (inſtead of *we, ους καλαςησωμεν*) may appoint over this buſineſs." Mr. Field has this forgery in ſeveral of his editions of the Bible; and, among the reſt, in his beautiful folio edition of 1659-60, and octavo edition 1661. And I have been informed, that he was the firſt printer of this forgery, and had 1500l. for it. See Mr. Wotton's Viſitation Sermon at Newport Pagnel, Bucks, September 7, 1706, p. 7.

"They a bold power o'er ſacred ſcriptures take,
Blot out ſome clauſes, and ſome new ones make."
Mr. Cowley's Puritan and Papiſt, p. 3.

And they are deſcribed by Mr. Dryden (Religio Laici, 4th edit. 1701, p. 76) in the following lines:

"Study and pains were now no more their care,
Texts were explain'd by faſting and by prayer:
This was the fruit the private ſpirit brought,
Occaſion'd by great zeal and little thought:
While crowds unlearn'd, with rude devotion warm,
About the ſacred viands buzz and ſwarm:
The fly-blown text creates a crawling brood,
And turns to maggots what was meant for food.
A thouſand daily ſects riſe up and die,
A thouſand more the periſh'd race ſupply;
So all the uſe we make of heaven's diſcover'd will
Is not to have it, but to uſe it ill.
The danger's much the ſame, on ſeveral ſhelves,
If others wreck us, or we wreck ourſelves."

v. 13. *For as the Perſian*, &c.] *The Magi were prieſts and philoſophers among the Perſians, entruſted with the government both civil and eccleſiaſtic, much addicted to the obſervation of the ſtars. Zoroaſter is reported to be their firſt author. They had this cuſtom amongſt them to preſerve and continue their families, by

Upon the Good Old Cauſe, his mother,
Then bore them like the devil's dam,
Whoſe ſon and huſband are the ſame.
And yet no nat'ral tie of blood,
Nor int'reſt for the common good,
Could, when their profits interfer'd,
Get quarter for each other's beard.

by inceſtuous copulation with their mothers. Some are of opinion, that the three wiſe men that came out of the Eaſt to worſhip our Saviour were ſome of theſe.

v. 17, 18. *So Preſbyter begot the other,—Upon the Good Old Cauſe, his mother.*] The author of the dialogue between Mr. Guthry and Mr. Giffan, 1661, p. 21, ſets forth their relation in the following manner:

Giff. "They ſay, they are of nearer relation to you,
Your younger brothers, and the wiſer too.

Gu. I confeſs, they did follow our pattern a long time, but it was with a deſign to ſpoil our copy, and they ſupplanted us by the ſame artifice we uſed, a greater ſeeming auſterity of life and converſation."

The Preſbyterians and Independents were as near akin in a ſpiritual ſenſe, as Archer (who pretended to be an Iriſhman) and Foigard, an Iriſh Popiſh prieſt, were in a natural one.

Archer. "Upon my ſoulvation dere iſh, joy.——But my cuſhin Mackſhane, will you not put a remembrance upon me? *Foigard.* Mackſhane! By Saint Patrick, that iſh my name ſhure enough *(aſide)*. The devil hang you, joy.—By fat acquaintance are you my cuſſen? *Archer.* O, de devil, hang yourſelf, joy, you know we were little boys togeder upon the ſchool; and your foſter moder's ſon was married upon my nurſe's chiſter, joy, and ſo we are Iriſh cuſſens." Farquhar's Beaux Stratagem, act iv. p. 65.

v. 24. *Get quarter for each other's beard.*] The Preſbyterians, when uppermoſt, were very unwilling to grant a toleration to the Independents, and other ſectaries, as is obſerved in the Preface. Mr. Calamy, upon demand, what they would do with Anabaptiſts, Antinomians, &c. ſaid, "They would not meddle with their conſciences, but with their bodies and eſtates." Arraignment of Perſecution, p. 16. For further proof, I beg leave to refer the reader to Sir Roger L'Eſtrange's Diſſenters Sayings, Firſt and

For when they thriv'd they never fadg'd,
But only by the ears engag'd;
Like dogs that ſnarl about a bone,
And play together when they've none;
As by their trueſt characters,
Their conſtant actions, plainly appears.
Rebellion now began, for lack
Of zeal and plunder, to grow ſlack;
The cauſe and covenant to leſſen,
And providence to be out of ſeaſon;
For now there was no more to purchaſe
O' th' King's revenue, and the churches,
But all divided, ſhar'd, and gone,
That us'd to urge the brethren on.
Which forc'd the ſtubborn'ſt, for the cauſe,
To croſs the cudgels to the laws,

Second Parts, under the article Toleration; and to a tract, entitled, A Century of eminent Preſbyterian Preachers, publiſhed in 1723, p. 66, &c.; Simple Cobbler of Agawam in America, &c. p. 9.

v. 26, 27, 28. *But only by the ears engag'd,—Like dogs that ſnarl about a bone,—And play together, when they've none.*] The Jews tell of two dogs that were very fierce the one againſt the other; one of them is aſſaulted by a wolf, and thereupon the other dog reſolves to help him againſt the wolf that made the aſſault. Adagia Hebraica, Ray's Proverbs, 2d edit. p. 406; L'Eſtrange's Fables, part ii. fab. 16.

v. 35, 36. *For now there was no more to purchaſe—O' th' King's revenue and the churches.*] An ordinance was paſſed in 1649 for removing of obſtructions in the ſale of the King's, Queen's, and Princes lands, and ſeveral manors and lands were appointed the ſoldiers for their arrears, whoſe debentures were now ſtated by a committee of the army; the common ſoldiers purchaſing in the manner of a corporation by regiments. The frequency of theſe debentures (which the old officers and reformadoes ſold at half-a-

That what by breaking them th' had gain'd
By their ſupport might be maintain'd;
Like thieves, that in a hemp-plot lie,
Secur'd againſt the hue and cry,
For Preſbyter and Independent
Were now turn'd plaintiff and defendant;
Laid out their apoſtolic functions
On carnal orders and injunctions;
And all their precious gifts and graces
On outlawries and *ſcire facias*;
At Michael's term had many a trial,
Worſe than the Dragon and St. Michael,
Where thouſands fell, in ſhape of fees,
Into the bottomleſs abyſs.
For when, like brethren, and like friends,
They came to ſhare their dividends,

crown in the pound) drew in ſeveral citizens to bargain with the truſtees named in the ordinance for the ſale of ſuch lands and hereditaments. See Heath's Chronicle, p. 256; and the Ordinance, Scobel's collections, part ii. chap. xlii. p. 51, and for removing obſtructions in the ſale of the lands of biſhops, deans, and chapters, id. ib. chap. xxxv. p. 44. There had been nineteen ordinances to the ſame purpoſe in the years 1646, 1647, 1648. See the table annexed to the ordinance, 20th of November, 1648. And yet, notwithſtanding, Whitehall and Somerſet-houſe were not diſpoſed of, May 16, 1659: For all that time it was reſolved by the council of ſtate, that theſe, with their appurtenances, ſhould be expoſed to ſale, for paying the great arrears due to the army. Mercurius Politicus, No. 567, p. 448. And Wedneſday the 6th of July, 1659, they ordered the ſale of Hampton-Court, with the meadows, parks, and deer. Ib. No. 577, p. 576.

v. 51. *At Michael's term*, &c.] * St. Michael, an archangel, mentioned in St. Jude's Epiſtle, verſe 9.

And every partner to poſſeſs
His church and ſtate joint-purchaſes,
In which the ableſt ſaint, and beſt,
Was nam'd in truſt by all the reſt
To pay their money, and, inſtead
Of every brother, paſs the deed;
He ſtraight converted all his gifts
To pious frauds, and holy ſhifts;
And ſettled all the other ſhares
Upon his outward man and's heirs;
Held all they claim'd as forfeit lands,
Deliver'd up into his hands,
And paſs'd upon his conſcience,
By pre-entail of providence;
Impeach'd the reſt for reprobates,
That had no titles to eſtates,

v. 77, 78. *And laid about as hot and brain-ſick—As th' utter barriſter of Swanſwick.*] * William Prynne, of Lincoln's Inn, Eſq. born at Swanſwick, who ſtyled himſelf Utter Barriſter, a very warm perſon and voluminous writer, and, after the Reſtoration, keeper of the records in the Tower. See W. Pryn. Wood's Athenæ Oxon. vol. ii. col. 311, edit. 1692; and the meaning of Utter Barriſter, Manley's Interpreter, Jacob's Law Dictionary, and Chambers's Cyclopædia.

v. 80. *As men with ſand-bags did of old.*] When the combat was demanded in a legal way by knights and gentlemen, it was fought with ſword and lance; and, when by yeomen, with ſand-bags faſtened to the end of a truncheon. (Mr. W.) To this cuſtom Ben Jonſon alludes, in his Underwood, in the King's entertainment, 1633, vol. i. p. 276.

"Go, Captain Stub, lead on, and ſhew
What houſe you come on, by the blow
You give Sir Quintin, and the cuff
You 'ſcape o' th' ſand-bag's counter-buff."

See the combat between Horner and Peter Thump, with Mr. Warburton's

But by their ſpiritual attaints
Degraded from the right of ſaints.
This b'ing reveal'd, they now begun
With law and conſcience to fall on:
And laid about as hot and brain-ſick
As th' utter barriſter of Swanſwick;
Engag'd with money-bags, as bold
As men with ſand-bags did of old;
That brought the lawyers in more fees
Than all unſanctify'd truſtees;
Till he who had no more to ſhow
I' th' caſe, receiv'd the overthrow;
Or, both ſides having had the worſt,
They parted as they met at firſt.
Poor Preſbyter was now reduc'd,
Secluded, and caſhier'd, and chous'd;

burton's note, Shakeſpeare's Second Part of King Henry VI. act ii. vol. iv. p. 233; and the propoſal of the Squire of the Wood to Sancho Pancha to fight with a couple of linen bags, with half a dozen ſmooth ſtones in each bag, Don Quixote, vol. iii. chap. xiv. p. 128.

v. 87. *Poor Preſbyter was now reduc'd.*] The Independents and other ſectaries ſpawned from them, being ſupported by Oliver Cromwell and the army, ſoon deprived the Preſbyterians of all the power the Lords and Commons had begun to give them. This is alluded to v. 1141, &c.

Mr. Fry, a member of parliament (ſee his tract, entitled, The Accuſer ſhamed, &c. 1648, p. 12), ſays, "That rigid Sir John Preſbyter was deſperately ſick—and that he would as ſoon put a ſword into the hands of a madman as into the hands of a high-flying Preſbyterian."

And in the Laſt Will and Teſtament of Sir John Preſbyter, printed in the year of jubilee, 1647, p. 7, are the following lines:

"Here lies Jack Preſbyter, void of all pity,
Who ruin'd the country, and fooled the city.

Turn'd out, and excommunicate
From all affairs of church and ſtate;
Reform'd t' a reformado ſaint,
And glad to turn itinerant,
To ſtroll and teach from town to town,
And thoſe he had taught up teach down,
And make thoſe uſes ſerve again,
Againſt the new-enlighten'd men,
As fit as when at firſt they were
Reveal'd againſt the Cavalier;
Damn Anabaptiſt and Fanatic,
As pat as Popiſh and Prelatic;

He turn'd preaching to prating and telling of lies,
Caus'd jarrs and diſſenſions in all families:
He invented new oaths rebellion to raiſe,
Deceiving the Commons, whilſt on them he preys:
He made a new creed, deſpiſed the old;
King, ſtate, and religion, by him bought and ſold.
He four years conſulted, and yet could not tell
The parliament the way Chriſt went into hell:
Reſolved therein he never would be,
Therefore in great haſte he's gone thither to ſee."

v. 88. *Secluded.*] Alluding to the ſecluſion of the Preſbyterian members from the houſe, in order to the King's trial.

v. 91. *Reform'd t' a reformado ſaint.*] See *Reformado*, Bailey's Dictionary.

v. 92. *And glad to turn itinerant.*] "April 12, 1649, it was referred to a committee to conſider of a way how to raiſe penſions and allowances out of dean and chapters lands, to maintain ſupernumerary miniſters, who ſhould be authoriſed to go up and down, compaſſing the earth, and adulterating other mens pulpits and congregations." Hiſtory of Independency, part ii. p. 156.

Hugh Peters (in a tract, entitled, A Word to the Army, and two Words to the Kingdom, 1647, p. 11, Public Library, Cambridge, xix. 7, 20) adviſes, "That two or three itinerary preachers may

And, with as little variation,
To ſerve for any ſect i' th' nation.
The good old cauſe, which ſome believe
To be the devil that tempted Eve
With knowledge, and does ſtill invite
The world to miſchief with new light,
Had ſtore of money in her purſe,
When he took her for better or worſe;
But now was grown deform'd and poor,
And fit to be turn'd out of door.
The Independents (whoſe firſt ſtation
Was in the rear of reformation,

may be ſent by the ſtate into every county; and a committee of godly men, to ſend out men of honeſty, holineſs, and parts, to all counties, recommended from their teſt." For a further account of theſe itinerants, ſee Vavaſor Powell, Wood's Athenæ. Oxon. 1ſt edit. part ii. col. 343, 344, &c.

v. 94. *And thoſe he had taught up teach down.*] The Independents urged the very ſame doctrines againſt the Preſbyterians which the Preſbyterians had before uſed againſt the biſhops, ſuch as the no neceſſity of ordination by the hands of the Preſbytery, and that church-government was committed to the community of the faithful: which doctrines, and others of the like nature, the Preſbyterians had preached up, in order to pull down the biſhops; but, when the Independents uſed thoſe arguments againſt the government they would have ſet up, they preached them down again. (Dr. B.)

v. 103. *The good old cauſe.*] The Covenant and Proteſtation, for which they firſt pretended to take up arms.

v. 111. *The Independents.*] See the beſt account of that ſect, in the Hiſtory of Independency, by Clement Walker, Eſq. a zealous Preſbyterian and ſecluded member. The firſt part of his book was publiſhed in the year 1648; the ſecond part, entitled, Anarchia Anglicana, 1649, by Theodorus Verax. Mr. Walker, being diſcovered to be the author by Cromwell, was committed priſoner to the Tower of London, the 13th of November 1649, where he wrote the third part, entitled, The High Court of Juſtice, or

A mongrel kind of church dragoons,
That ſerv'd for horſe and foot at once;
And in the ſaddle of one ſteed
The Saracen and Chriſtian rid;
Were free of every ſpiritual order,

Cromwell's Bloody Slaughter-houſe, publiſhed in the year 1651. After the Reſtoration, a fourth part was added, by T. M. Eſq; and all four publiſhed together in a thick quarto, 1660-1, and Baſtwick's Routing of the Independent Army, 4to.

v. 112, 115, 116. *Was in the rear of reformation.—And in the ſaddle of one ſteed.—The Saracen and Chriſtian rid.*] See an account of the riſe of the Independents in the year 1643, where Independency is compared to Mahometaniſm, Echard's Hiſtory of England, vol. ii. p. 435.

Mr. Walker (Hiſtory of Independency, part i. p. 27) ſays, "The Independents are a compoſition of Jew, Chriſtian, and Turk."

v. 117. *Were free of every ſpiritual order.*] The Romiſh orders here alluded to are the Jeſuits, the Knights of Malta, the Fathers of the Oratory, and the Dominicans, who are at the head of the Inquiſition. (Mr. W.)

It was ſo in Mr. Butler's time; but Mr. Baker obſerves (Hiſtory of the Inquiſition, chap. vii. p. 48), "That this office is not, as formerly, committed to the Predicants or Dominican friars; They began to employ in it the ſecular clergy, who were ſkilful in the decrees and laws, till at laſt the whole power gradually devolved on them; ſo that now the Dominican friars have no part in it, though the Inquiſitors oftentimes uſe their aſſiſtance in judging of propoſitions, and they are employed as counſellors in the holy office."

v. 118. *To preach, and fight*, &c.] The officers and ſoldiers among the Independents got into pulpits, and preached, and prayed, as well as fought. Oliver Cromwell was famed for a preacher, and has a ſermon in print, entitled, Cromwell's learned, devout, and conſcientious Exerciſe, held at Sir Peter Temple's in Lincoln's-Inn Fields, upon Romans xiii. 1. [penes me] in which are the following flowers of rhetoric: "Dearly beloved brethren and ſiſters, it is true, this text is a malignant one; the wicked and ungodly have abuſed it very much; but, thanks be to God, it was to their own ruin." P. 1.

But now that I ſpoke of kings, the queſtion is, Whether by the

To preach, and fight, and pray, and murder:)
No ſooner got the ſtart to lurch
Both diſciplines, of war and church,
And providence enough to run
The chief commanders of them down,

higher powers are meant kings or commoners? Truly, beloved, it is a very great queſtion among thoſe that are learned: For may not every one that can read obſerve, that Paul ſpeaks in the plural number, *higher powers?* Now, had he meant ſubjection to a king, he would have ſaid, Let every ſoul be ſubject to the *higher power*, if he had meant but one man: but by this you ſee he meant more than one; he bids us be ſubject to the *higher powers*, that is, the council of ſtate, the houſe of commons and the army." Ibid. p. 3.

When in the Humble Petition there was inſerted an article againſt public preachers being members of parliament, Oliver Cromwell excepted againſt it expreſsly, "becauſe he (he ſaid) was one, and divers officers of the army, by whom much good had been done—and therefore deſired they would explain their article." Heath's Chronicle, p. 408.

Ibid. *And pray, and murder.*] Sir Roger L'Eſtrange obſerves (Reflection upon Poggius's Fable, of the Huſband, Wife, and ghoſtly Father, part i. fab. 357), upon the pretended ſaints of thoſe times, "That they did not ſet one ſtep in the whole train of this iniquity, without ſeeking the Lord firſt, and going up to enquire of the Lord, according to the cant of thoſe days; which was no other than to make God the author of ſin, and to impute the blackeſt practices of hell, to the inſpiration of the Holy Ghoſt."

It was with this pretext of ſeeking the Lord in prayer, that Cromwell, Ireton, Harriſon, and others of the regicides, cajoled General Fairfax, who was determined to reſcue the king from execution, giving order to have it ſpeedily done: And, when they had notice that it was over, they perſuaded the General, that this was a full return of prayer; and, God having ſo manifeſted his pleaſure, they ought to acquieſce in it. Perenchief's Life of King Charles I. prefixed to his works, p. 91.

"So the late ſaints, of bleſſed memory,
Cut throats, in godly pure ſincerity;
So they, with lifted hands and eyes devout,
Said grace, and carv'd a ſlaughter'd monarch out."

Oldham's Second Satire upon the Jeſuits, p. 26, edit. 1703.

But carry'd on the war againſt
The common enemy o' th' ſaints;
And in a while prevail'd ſo far,
To win of them the game of war,
And be at liberty once more
T' attack themſelves as th' had before.
For now there was no foe in arms,
T' unite their factions with alarms,
But all reduc'd and overcome,
Except their worſt, themſelves at home:
Wh' had compaſs'd all th' pray'd, and ſwore,
And fought, and preach'd, and plunder'd for,
Subdu'd the nation, church and ſtate,
And all things but their laws and hate.
But when they came to treat and tranſact,
And ſhare the ſpoil of all th' had ranſack'd,
To botch up what th' had torn and rent,
Religion and the government,
They met no ſooner, but prepar'd
To pull down all the war had ſpar'd;
Agreed in nothing, but t' aboliſh,
Subvert, extirpate, and demoliſh;

v. 136. *And all things but their laws and hate.*] i. e. The laws of the land, and the hatred of the people.

v. 146. *As Dutch boors are t' a ſooterkin.*] * It is reported of the Dutch women, that, making ſo great uſe of ſtoves, and often putting them under their petticoats, they engender a kind of ugly monſter which is called a ſooterkin. See Cleveland's Character of a London Diurnal, Works, 1677, p. 103.

v. 151, 152. *T' out-cant the Babylonian labourers,—At all their dialects of jabberers.*] Dubartas thus deſcribes the confuſion at Babel, (Divine Weeks, and Works, p. 418):

" This ſaid, as ſoon confuſedly did bound,
Through all the work, I wot not what ſtrange ſound,
A jangling

For knaves and fools b'ing near of kin,
As Dutch boors are t' a ſooterkin,
Both parties join'd to do their beſt,
To damn the public intereſt;
And herded only in conſults,
To put by one another's bolts;
T' out-cant the Babylonian labourers,
At all their dialects of jabberers,
And tug at both ends of the ſaw,
To tear down government and law.
For as two cheats, that play one game,
Are both defeated of their aim;
So thoſe who play a game of ſtate,
And only cavil in debate,
Although there's nothing loſt nor won,
The public bus'neſs is undone,
Which ſtill the longer 'tis in doing,
Becomes the ſurer way to ruin.
This, when the Royaliſts perceiv'd,
(Who to their faith as firmly cleav'd,
And own'd the right they had paid down
So dearly for, the church and crown,)

A jangling noiſe, and not much unlike the rumours
Of Bacchus ſwains amidſt their drunken humours:
Some ſpeak between their teeth, ſome in the noſe,
Some in the throat their words do ill diſpoſe;
Some howl, ſome hollow, ſome do ſtrut and ſtrain,
Each hath his gibberiſh, and all ſtrive in vain
To find again their known beloved tongue,
That with their milk they ſuck'd in cradle young."

v. 163. *This when the Royaliſts perceiv'd.*] What a laſting monument of fame has our poet raiſed to the Royaliſts! What merited

Th' united conſtanter, and ſided
The more, the more their foes divided.
For though outnumber'd, overthrown,
And by the fate of war run down,
Their duty never was defeated,
Nor from their oaths and faith retreated:
For loyalty is ſtill the ſame
Whether it win or loſe the game;
True as the dial to the ſun,
Although it be not ſhin'd upon.
But when theſe brethren in evil,
Their adverſaries, and the devil,
Began once more, to ſhew them play,
And hopes, at leaſt, to have a day;
They rally'd in parades of woods,
And unfrequented ſolitudes:
Conven'd at midnight in out-houſes,
T' appoint new riſing rendezvouſes,

rited praiſe does he beſtow on their unſhaken faith and loyalty! How happily does he applaud their conſtancy and ſufferings! If any thing can be a compenſation to thoſe of that party who met with unworthy diſregard and neglect after the Reſtoration, it muſt be this never-dying eulogy: Butler, alas! was one of that unfortunate number. (Mr. B.)

v. 175. *True as the dial to the ſun*, &c.] The writer of the preface to The wicked Plots of the pretended Saints, &c. compares Mr. Foulis, the author, to Little Loyal John, in the epitaph:

"For the king, church, and blood royal,
He went as true as any ſun-dial."

v. 197. *Whom neither chains nor tranſportation*, &c.] All the methods here mentioned were made uſe of to diſpirit the cavaliers, but to no purpoſe.

And, with a pertinacy unmatch'd,
For new recruits of danger watch'd.
No ſooner was one blow diverted,
But up another party ſtarted,
And, as if nature too in haſte,
To furniſh our ſupplies as faſt,
Before her time had turn'd deſtruction
T' a new and numerous production,
No ſooner thoſe were overcome,
But up roſe others in their room,
That, like the Chriſtian faith, increas'd
The more, the more they were ſuppreſs'd:
Whom neither chains, nor tranſportation,
Proſcription, ſale, nor confiſcation,
Nor all the deſperate events
Of former try'd experiments,
Nor wounds, could terrify, nor mangling,
To leave off loyalty and dangling,

v. 201, 202. *Nor wounds, could terrify, nor mangling,—To leave off loyalty and dangling.*] The brave ſpirit of loyalty was not to be ſuppreſſed by the moſt barbarous and inhuman uſage. There are ſeveral remarkable inſtances upon record: As that of the gallant Marquis of Montroſe (ſee Impartial Examination of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 67, &c.); the loyal Mr. Gerrard, and Mr. Vowel, in 1654 (Echard's Hiſtory of England, vol. ii. p. 761); of Mr. Penruddock, Grove, and others, who ſuffered for their loyalty at Exeter 1654-5 (Echard, vol. ii. p. 774); of Captain Reynolds, who had been of the King's party, and when he was going to be turned off the ladder, cried, God bleſs King Charles, Vive le Roy, (Whitlock's Memorials, 2d edit. p. 435); of Dalgelly, one of Montroſe's party, who being ſentenced to be beheaded, and being brought to the ſcaffold, ran and kiſſed it; and without any ſpeech or ceremony, laid down his head upon the block, and was beheaded (Whitlock, ibid. p. 459);

of

Nor death (with all his bones) affright
From vent'ring to maintain the right,
From ſtaking life and fortune down
'Gainſt all together, for the crown:
But kept the title of their cauſe
From forfeiture, like claims in laws:
And prov'd no proſp'rous uſurpation
Can ever ſettle on the nation:
Until, in ſpite of force and treaſon,
They put their loy'lty in poſſeſſion;

of the brave Sir Robert Spotſwood (Biſhop Wiſhart's Hiſtory of Montroſe, p. 173); of Mr. Courtney and Mr. Portman, who were committed to the Tower the beginning of February 1657, for diſperſing among the ſoldiers what were then called ſeditious books and pamphlets (Mercurius Politicus, No. 402, p. 302); of Sir Henry Slingſby and Dr. Hewit, Mercurius Politicus, No. 419, p. 583, &c.; Echard's Hiſtory of England, vol. ii. p. 818.

Nor ought the loyalty of the ſix counties of North Wales to be paſſed over in ſilence; who never addreſſed or petitioned during the Uſurpation (Mercurius Publicus, No. 24, p. 369); nor the common ſoldier mentioned in the Oxford Diurnal, firſt Week, p. 6, Impartial Examination of Mr. Neal's 3d vol. of the Hiſtory of the Puritans, p. 203. See more in the ſtory of the impertinent ſheriff, L'Eſtrange's Fables, part ii. fab. 265. Mr. Butler, or Pryn, (ſee Mola Aſinaria, Butler's Remains) ſpeaking of the gallant behaviour of the Loyaliſts, ſays, "Other nations would have canonized for martyrs, and erected ſtatues after their death, to the memory of ſome of our compatriots, whom ye have barbarouſly defaced and mangled, yet alive, for no other motive but their undaunted zeal."

v. 208. *From forfeiture, like claims in laws.*] See Continual Claims, Coke's Inſtitutes, firſt part, lib. iii. § 414, fol. 250, 10th edition.

v. 215, 216. *Toſs'd in a furious hurricane,—Did Oliver give up his reign.*] * At Oliver's death was a moſt furious tempeſt, ſuch as had not been known in the memory of man, or hardly ever recorded to have been in this nation. See Echard's Hiſtory of England, vol. ii. It is obſerved in a tract, entitled, No Fool to the old Fool (L'Eſtrange's Apology, p. 93), "That Oliver, after a long

And, by their conſtancy and faith,
Deſtroy'd the mighty men of Gath.
Toſs'd in a furious hurricane,
Did Oliver give up his reign;
And was believ'd, as well by ſaints,
As mortal men and miſcreants,
To founder in the Stygian ferry,
Until he was retriev'd by Sterry,
Who, in a falſe erroneous dream,
Miſtook the new Jeruſalem,

a long courſe of treaſon, murder, ſacrilege, perjury, rapine, &c. finiſhed his accurſed life in agony and fury, and without any mark of true repentance." See Thurloe's Canting Letter, occaſioned by his death, to Henry Cromwell, Thurloe's State Papers, vol. vii. p. 372, &c. Though moſt of our hiſtorians mention the hurricane at his death, yet few take notice of the ſtorm in the northern counties that day the Houſe of Peers ordered the digging up his carcaſe with other regicides. See Mercurius Publicus, No. 51, p. 816. The author of the Parley between the Ghoſt of the late Protector, and the King of Sweden, in Hell, 1660, p. 19, merrily obſerves, "That he was even ſo turbulent and ſeditious there, that he was chained by way of puniſhment in the general piſſing-place, next the court door, with a ſtrict charge, that no body that made water thereabouts ſhould piſs any where but againſt his body."

v. 219. *To founder in the Stygian ferry.*]

"Old Oliver's gone to the dogs,
Oh! no, I do miſtake.
He's gone in a wherry
Over the ferry
Is call'd the Stygian lake.
But Cerberus, that great porter,
Did read him ſuch a lecture,
That made him to roar
When he was come on ſhore
For being Lord Protector."

Collection of Loyal Songs, reprinted 1731, No. 3, p. 6.

v. 220. *Until he was repriev'd by Sterry.*] The news of Oliver's death being brought to thoſe who were met to pray for him,

Mr.

Profanely for th'. apocryphal
Falſe heaven at the end o' th' hall;
Whither it was decreed by fate
His precious reliques to tranſlate.
So Romulus was ſeen before

Mr. Peter Sterry ſtood up, and deſired them not to be troubled: "For (ſaid he) this is good news, becauſe, if he was of uſe to the people of God, when he was amongſt us, he will be much more ſo now, being aſcended into heaven at the right hand of Jeſus Chriſt, there to intercede for us, and to be mindful of us upon all occaſions." Echard's Hiſtory of England, vol. ii. p. 825; Ludlow's Memoirs, vol. ii. p. 612. See a tract entitled, No Fool to the old Fool, publiſhed with L'Eſtrange's Apology, p. 93; Phœnix Britannicus, p. 154. Dr. South makes mention of an Independent divine (Sermons, vol. i. ſerm. iii. p. 102), who, when Oliver was ſick, of which ſickneſs he died, declared, "That God revealed to him, that he ſhould recover, and live thirty years longer; for that God had raiſed him up for a work, which could not be done in a leſs time; but, Oliver's death being publiſhed two days after, the ſaid divine publicly in his prayers expoſtulated with God the defeat of his prophecy in theſe words: "Thou haſt lied unto us; yea, thou haſt lied unto us."

So familiar were thoſe wretches with God Almighty, that Dr. Echard obſerves of one of them, ſee his Obſervation upon the Anſwer to the Enquiry into the Grounds of the Contempt of the Clergy, p. 106, "That he pretended to have got ſuch an intereſt in Chriſt, and ſuch an exact knowledge of affairs above, that he could tell the people, that he had juſt before received an expreſs from Jeſus, upon ſuch a buſineſs, and that the ink was ſcarce dry upon the paper."

v. 224. *Falſe heaven*, &c.] * After the Reſtoration Oliver's body was dug up, and his head ſet up at the farther end of Weſtminſter-hall, near which place there is an houſe of entertainment, which is commonly known by the name of Heaven.

v. 227. *So Romulus*, &c.] * A Roman ſenator, whoſe name was Proculus, and much beloved by Romulus, made oath before the ſenate, that this prince appeared to him after his death, and predicted the future grandeur of that city, promiſing to be protector of it; and expreſsly charged him, that he ſhould be adored there under the name of Quirinus; and he had his temple on mount Quirinal.

B' as orthodox a ſenator;
From whoſe divine illumination
He ſtole the Pagan revelation.
Next him his ſon and heir apparent
Succeeded, though a lame vicegerent;

v. 231, 232. *Next him his ſon and heir apparent—Succeeded, though a lame vicegerent.*] * Oliver's eldeſt ſon Richard was, by him before his death, declared his ſucceſſor; and, by order of the privy council, proclaimed Lord Protector, and received the compliments of congratulation and condolence, at the ſame time, from the Lord Mayor and Court of Aldermen; and addreſſes were preſented to him from all parts of the nation, promiſing to ſtand by him with their lives and fortunes. He ſummoned a parliament to meet at Weſtminſter, which recogniſed him Lord Protector; yet, notwithſtanding, Fleetwood, Deſborow, and their partiſans, managed affairs ſo, that he was obliged to reſign. Mr. Butler expreſſes himſelf to the ſame purpoſe, in his tale of the Cobbler and Vicar of Bray, Remains:

"What's worſe, Old Noll is marching off,
And Dick, his heir apparent,
Succeeds him in the government,
A very lame vicegerent:
He'll reign but little time, poor tool,
But ſink beneath the ſtate,
That will not fail to ride the fool
'Bove common horſeman's weight."

And another poet ſpeaks of him and his brother Henry in the following manner:

"But young Dick and Harry, not his heirs, but his brats,
As if they had leſs wit and grace than gib-cats,
Slunk from their commands like a brace of drown'd rats."

The Rump Carbonado'd, Loyal Songs, vol. ii. p. 122.

What opinion the world had of him, we learn from Lord Clarendon's account of his viſit incog. to the Prince of Conti, at Pezenas, who received him civilly, as he did all ſtrangers, and particularly the Engliſh; and after a few words (not knowing who he was), "the Prince began to diſcourſe of the affairs of England, and aſked many queſtions concerning the King, and whether all men were quiet, and ſubmitted obediently to him? which the other anſwered according to the truth. Well, ſaid the Prince, Oliver, though he was a traitor, and a villain, was a brave fellow, had great parts, great courage, and was worthy to command.

Who firſt laid by the parliament,
The only crutch on which he leant;
And then ſunk underneath the ſtate,
That rode him above horſeman's weight.
And now the ſaints began their reign,
For which th' had yearn'd ſo long in vain,
And felt ſuch bowel-hankerings
To ſee an empire all of kings,

mand. But for that Richard, that coxcomb, coquin, poltroon, he was ſurely the baſeſt fellow alive: What is become of that fool? How is it poſſible he could be ſuch a ſot? He anſwered, That he was betrayed by thoſe he moſt truſted, and had been moſt obliged to his father. So being weary of his viſit, he quickly took his leave, and next morning left the town, out of fear that the Prince might know that he was that very fool and coxcomb he had mentioned ſo kindly; and two days after the Prince did come to know who he was that he had treated ſo well." Lord Clarendon's Hiſtory of the Rebellion, vol. iii. p. 519.

v. 233, 234. *Who firſt laid by the parliament,—The only crutch on which he leant.*] See this in ſome meaſure diſproved, Life of Secretary Thurloe, prefixed to his Letters, p. 17. See a ſong entitled 2d Part of Knaves out of Doors, Collection of Loyal Songs, reprinted 1731, vol. ii. No. 17, p. 69; Arſy Verſy, or the 2d Martyrdom of the Rump, § iv. vol. ii. p. 92.

v. 237. *And now the ſaints began their reign*, &c.] A ſneer upon the committee of ſafety; amongſt whom was Sir Henry Vane, who (as Lord Clarendon obſerves, vol. iii. b. xvi. p. 544) " was a perfect enthuſiaſt, and without doubt did believe himſelf inſpired; which ſo far corrupted his reaſon and underſtanding, that he did at the ſame time believe he was the perſon deputed to reign over the ſaints upon earth for a thouſand years." See an account of him in Baxter's Life, in folio, p. 74, who mentions a ſect, called from him, Vaniſts.

v. 241, 242. *Deliver'd from the Egyptian awe—Of juſtice, government, and law.*] Dr. James Young obſerves (Sidrophel Vapulans, p. 13, from Mr. Pryn's true and perfect Narrative, &c. p. 60), " That two jeſuitical prognoſticators, Lilly and Culpeper, were ſo confident, ann. 1652, of the total ſubverſion of the law and

Deliver'd from th' Egyptian awe
Of juſtice, government, and law,
And free t' erect what ſpiritual cantons
Should be reveal'd, or goſpel Hans-towns,
To edify upon the ruins
Of John of Leyden's old outgoings;
Who, for a weather-cock hung up,
Upon their mother church's top;

and goſpel miniſtry, that, in their ſcurrilous prognoſtications, they predicted the downfal of both; and in 1654 they foretold, that the law ſhould be pulled down to the ground,—the great charter, and all our liberties deſtroyed, as not ſuiting with Engliſhmen in theſe bleſſed times: that the crab-tree of the law ſhould be pulled up by the roots, and grow no more, there being no reaſon now we ſhould be governed by them."

v. 244. ——— *Goſpel Hans-towns.*] The Germans bordering on the ſea, being anciently infeſted by Barbarians, for their better defence, entered into a mutual league, and gave themſelves the name of Hans-towns, either from the ſea, on which they bordered, or from their faith, which they had plighted to one another with their own hand *(Hanſæ)*, or from the ſame word, which in their language ſignified a league, ſociety, or aſſociation. Bailey.

v. 245, 246, 247, 248. *To edify upon the ruins—Of John of Leyden's old outgoings;—Who, for a weather-cock hung up—Upon their mother church's top.*] John Buckold, Becold, or Bokelſon, an Anabaptiſt tailor (ſome ſay a ſhoemaker or cobbler) of Leyden, mock King of Munſter, was hung with two of his rebel aſſociates (all in iron cages) upon the higheſt tower of the city, called St. Lambert's. Vide Johann. Sleidan. Comment. lib. x. p. 207, 208, Francofurti ad Mænum, 1568; Chronic. Chronicor. Eccleſiaſtic. lib. ii. p. 553; Mezeray's Hiſt. of France, part ii. p. 598; Dupin's Eccleſ. Hiſt. of the 16th cent. p. 182; Abridgment of Gerard Brandt's Hiſtory of the Reformation of the Low Countries, vol. i. p. 43; Alexander Roſs's View of all Religions, 6th edit. p. 411; Miſſon's New Voyage to Italy, &c. vol. i. p. 17.

" Then John of Leyden, Noll, and all
Their gobling ghoſtly train,

Was made a type by providence,
Of all their revelations ſince;
And now fulfill'd by his ſucceſſors,
Who equally miſtook their meaſures:
For, when they came to ſhape the model,
Not one could fit another's noddle;
But found their lights and gifts more wide
From fadging, than th' unſanctify'd;
While every individual brother
Strove hand to fiſt againſt another,
And ſtill the maddeſt, and moſt crack'd,

Brave rebel ſaints, triumphant ſhall
Begin the ſecond reign."

Sir John Birkenhead revived, p. 36.

v. 267, 268. *Some were for ſetting up a king,—But all the reſt for no ſuch thing.*]

"Some for a king, and ſome for none;
And ſome have hankerings
To mend the commonwealth, and make
An empire all of kings."

Tale of the Cobbler and Vicar of Bray, Butler's Remains, p. 153.

Harry Martyn, in his ſpeech, in the debate, Whether a king, or no king? ſaid, "That, if they muſt have a king, they had rather have had the laſt than any gentleman in England; he found no fault in his perſon, but office." Walker's Hiſtory of Independency, part ii. p. 150.

v. 269. *Unleſs King Jeſus*, &c.] Alluding to the Fifth Monarchy Men, who had formed a plot to dethrone Cromwell, and ſet up King Jeſus. Echard's Hiſtory of England, vol. ii. p. 815.

"Cæſar, not Chriſt, the ancient Jews
Paid tribute of their treaſure;
Our Jews no king, but Chriſt, will chuſe,
And rob and cry down Cæſar."

Mercurius Pragmaticus, No. 6, May 9, 1648.

"But ſeven years of a thouſand 'tis
Our ſaints muſt rulers be;

For

Were found the buſieſt to tranſact;
For though moſt hands diſpatch apace,
And make light work (the proverb ſays),
Yet many different intellects
Are found t' have contrary effects;
And many heads t' obſtruct intrigues,
As ſloweſt inſects have moſt legs.
Some were for ſetting up a king,
But all the reſt for no ſuch thing,
Unleſs King Jeſus: others tamper'd
For Fleetwood, Deſborough, and Lambert;

For they ſhall loſe in years of bliſs
Nine hundred ninety-three."

Mercurius Pragmaticus, No. 8. See Sir J. Birkenhead revived, p. 37.

" But Overton moſt with wonder doth ſeize us,
By ſecuring of Hull for no leſs than Chriſt Jeſus;
Hoping (as it by the ſtory appears)
To be there his lieutenant for one thouſand years."

Arſy Verſy, ſt. 25, Collection of Loyal Songs, reprinted 1731, vol. ii. No. 20.

The Fifth Monarchy Men publiſhed their tenets before Cromwell arrived at his pitch of grandeur, as appears from the two following tracts (penes me).

The Sounding of the laſt Trumpet; or ſeveral Viſions, declaring, The univerſal overturning and rooting up of all earthly Powers in England, with many other Things foretold, which ſhall come to paſs in this year 1650; lately ſhewed unto George Foſter, who was commanded to print them. Printed in the year 1650.

Sion's approaching Glory; or the great and glorious Day of the Lord King Jeſus his appearing, before whom all the Kings of the Nations muſt fall, and never riſe again; accurately deſcribed according to the Prophets, Chriſt, and his Apoſtles, in three-and-forty Sections. By James Freze, Merchant. London, printed for W. Larnar, 1652.

In 1654, John Spittlehouſe publiſhed A Vindication of the Fifth Monarchy Men, in anſwer to a ſpeech of O. Cromwell's in the Painted Chamber, September 4, 1654. Mr. Bridges, in his Dedication prefixed to a Thankſgiving Sermon before the Com-

Some for the Rump, and ſome more crafty,
For agitators, and the ſafety;

mons, May 17, 1648 (ſee Century of Eminent Preſbyterian Preachers, p. 76), exhorts them "to do what in them lies to bring the bleſſed King Jeſus into his throne of inheritance." See a further account of their principles, from their printed book, entitled, The Standard; Mercurius Politicus, No. 358, p. 7742, &c.; Ludlow's Memoirs, vol. ii. p. 604; Thurloe's State Papers, vol. vi. p. 154; Simple Cobbler of Agawam in America, p. 19; Alexander Roſs's View of all Religions in the World, p. 260, 261.

v. 269, 270. ——— *Others tamper'd—For Fleetwood, Deſborough, and Lambert.*] Fleetwood was a lieutenant general: he married Ireton's widow, O. Cromwell's eldeſt dâughter; was made Lord lieutenant of Ireland by Cromwell, Major-general of divers counties, one of Oliver's upper houſe; his ſalary ſuppoſed to be 6600l. a year. Second Narrative of the late Parliament, ſo called, 1658, p. 14, (penes me.)

v. 270. ——— *Deſborough,*——] A yeoman of 60 or 70l. per annum (ſome ſay a ploughman). In a tract, entitled, A brief Account of the Meeting, Proceedings, and Exit of the Committee of Safety, London, 1659, p. 9 (penes me), Bennet, ſpeaking to Deſborough, ſays,—"When your Lordſhip was a ploughman, and wore high ſhoon——Ha! how the Lord raiſeth ſome men, and depreſſeth others."

"Janizary Deſbrow then look'd pale;
For, ſaid he, if this rump prevail,
'Twill blow me back to my old plough-tail,
Which no body can deny."

The Rump, a Song, Collect. of Loyal Songs, vol. ii. p. 29.

Deſborough married Cromwell's ſiſter, caſt away his ſpade, and took up a ſword, and was made a Colonel,—was inſtrumental in raiſing Cromwell to the protectorſhip; upon which he was made one of his council, a General at ſea, and Major-general of divers counties of the weſt, and was one of Oliver's upper houſe (Second Narrative of the Parliament, ſo called, p. 15). The writer of the Firſt Narrative of the Parliament, ſo called, obſerves, p. 9, that his annual income was 3236l. 13s. 4d.

Mr. Butler, in his Parable of the Lion and Fox (Remains), girds him ſeverely in the following lines:

"Says Deſborough, for that his name was,
Who afterwards grew very famous,
And, as his neighbours all can tell,
I' th' civil wars was Colonel;

Nay,

Some for the goſpel, and maſſacres
Of ſpiritual affidavit-makers,

Nay, ſome there be that will not ſtick
To ſay, he was ſo politic,
Or, if you will, ſo great a rogue,
That, when rebellion was in vogue,
That he among the reſt was one
That doom'd the King to martyrdom."

See his name in the liſt of regicides, Walker's Hiſtory of Independency, part ii. p. 103; and a further account of him, Thurloe's State Papers, vol. vii. p. 823.

Ibid. ——— *and Lambert.*] *Lambard* in the firſt edit. 1678, altered 1684. He was one of the Rump generals, and a principal oppoſer of General Monk, in the reſtoration of King Charles II. (Echard's Hiſtory of England, vol. ii. p. 872.) The writer of the Narrative of the late Parliament, ſo called, 1657, p. 9, obſerves, That Major-Gen. Lambert, as one of Oliver's council, had 1000l. per ann. which, with his other places, in all amounted to 6512l. 3s. 4d.

v. 272. *For agitators*, &c.] In 1647 (ſee Echard's Hiſtory of England, vol. ii. p. 569) the army made choice of a ſet number of officers, which they called the General Council of Officers; and the common ſoldiers made choice of three or four of each regiment, moſtly corporals and ſerjeants, who were called by the name of Agitators, and were to be a Houſe of Commons to the Council of Officers: Theſe drew up a declaration, that they would not be diſbanded till their arrears were paid, and a full proviſion made for liberty of conſcience.

Mr. Butler, in a ludicrous ſpeech which he makes for the Earl of Pembroke (Remains, p. 266), has the following words: "I perceive your Lordſhips think better of me, and would acquit me, if I was not charged by the agitators.——'Sdeath, what's that? who ever heard the word before? I underſtand claſſical, provincial, congregational, national, but for agitator, it may be, for aught I know, a knave not worth threepence: If agitators cut noblemen's throats, you will find the devil has been an agitator."

Some of the poſitions of the agitators here follow: "That all Inns of Court and Chancery, all courts of juſtice now erected, as well civil as eccleſiaſtical, with the common, civil, canon, and ſtatute laws, formerly in force, and all corporations, tenures, copyholds, rents, and ſervices, with all titles and degrees of honour, nobility, and gentry, elevating one free ſubject above another, may be totally aboliſhed, as clogs, ſnares, and grievances, to a

That ſwore to any human regence,
Oaths of ſupremacy and allegiance:
Yea, though the ableſt ſwearing ſaint,
That vouch'd the bulls o' th' covenant:
Others for pulling down th' high-places
Of ſynods and provincial claſſes,
That us'd to make ſuch hoſtile inroads

free-born people, and inconſiſtent with that univerſal parity and equal condition which ought to be among freemen, and oppoſite to the communion of ſaints.

"That all the lands and eſtates of deans, chapters, prebends, univerſities, colleges, halls, free ſchools, cities, corporations, miniſters, glebe lands, and ſo much of the lands of the nobility, gentry, and rich citizens and yeomen, as exceeds the ſum of three hundred pounds per annum, and all the revenues of the crown belonging to the king or his children, be equally divided between the officers and ſoldiers, and the army, to ſatisfy their arrears, and recompenſe their good ſervices."

The total and final demands, already made by, and to be expected from, the agitators and army.—London, printed 1647, p. 6. Public Library, Cambridge, xix. 9, 3.

See Hampton-Court Conſpiracy, with the Downfal of the Agitators and Levellers, who would admit no diſtinction of Birth or Title, and, out of the Lands of the whole Kingdom in general, would proportion an equal eſtate to every Man in particular. Printed 1647. Publ. Libr. Camb.

The author, p. 6, defines an "agitator to be an arch tub-traitor of this age, whom the devil lately toſſed out of the bottomleſs pit, to drive on his deſigns, prick principalities, and torment the times." See Mr. Peck's Notes on the Baptiſts; New Memoirs of Milton's Life, p. 419.

Ibid. ——— *and the ſafety.*] Committee of Safety, a ſet of men who took upon them the government, upon diſplacing the Rump a ſecond time: Their number amounted to twenty-three, which, though filled up with men of all parties (Royaliſts excepted), yet was ſo craftily compoſed, that the balance was ſufficiently ſecured to thoſe of the army faction. Echard, vol. ii. p. 854. See their names, Hiſtory of Independency, part iv. p. 69, 70.

So

Upon the ſaints, like bloody Nimrods:
Some for fulfilling prophecies,
And th' extirpation of th' exciſe;
And ſome againſt th' Egyptian bondage
Of holidays, and paying poundage:
Some for the cutting down of groves,
And rectifying baker's loaves;

So here's a committee of Safety compounded
Of knave, and of fool, of Papiſt and Roundhead;
Of baſis of treaſon, and tyranny grounded.
The Committee of Safety, Collection of Loyal Songs, reprinted 1731, vol. ii. p. 148.

They are bantered by the author of a tract, entitled, A Parley between the Ghoſts of the Protector and the King of Sweden in Hell, p. 10. "Phanatic Committee of Safety (ſaith the Protector), there's a word that requires another Calvin's induſtry to make a comment on it: And, then, naming them again, he fell into ſuch a laughter, that he waked the great devil, who was lying upon a bench hard by, ſomething drunkiſh. What's the matter, cries Beelzebub? What's the matter, cries the Protector? Can you lie ſleeping there, and hear us talk of a Phanatic Committee of Safety? Cudſhobs, quoth the Devil, this England is a plaguy country; Africa itſelf never bred ſuch monſters; and upon that he began to call for his guard: But the King of Sweden ſoon prevented his fear, by the relation he made of their being turned out of commiſſion."

v. 283 *Some for fulfilling prophecies.*] i. e. Carrying their arms againſt the Pope, the whore of Babylon. (Mr. W.)

v. 285, 286. *And ſome againſt the Egyptian bondage—Of holidays—*] There was an ordinance to aboliſh feſtivals, die Martis, 8 Junii 1647, throughout England and Wales; and every ſecond Tueſday in the month to be allowed to ſcholars, apprentices, and other ſervants, for their recreation: This was confirmed by another ordinance of lords and commons, die Veneris, 11 Junii 1647, and die Lunæ, 28 Junii 1647. An additional ordinance was made concerning days of recreation allowed unto ſcholars, apprentices, and other ſervants, occaſioned by the apprentices petition, and propoſitions preſented unto the honourable houſe of commons, June 22, 1647.

v. 287. —— *cutting down of groves.*] i. e. Demoliſhing the

And ſome for finding out expedients
Againſt the ſlavery of obedience.
Some were for goſpel miniſters,
And ſome for red-coat ſeculars,
As men moſt fit t' hold forth the word,
And wield the one and t' other ſword.
Some were for carrying on the work
Againſt the Pope, and ſome the Turk;
Some for engaging to ſuppreſs

churches. (Mr. W.) Alluding to the old ſuperſtition of conſecrating groves to idols. See notes upon the ſecond book of Mr. Cowley's Davideis, Works, vol. i. edit. 1707, p. 385.

v. 291, 292. *Some were for goſpel miniſters,—And ſome for red-coat ſeculars.*] See an account of the ſix militant preachers at Whitehall with Oliver Cromwell, Walker's Hiſtory of Independency, part ii. p. 153; and of Major-General Vernon's preaching, Thurloe's State-papers, vol. iv. p. 328; and note upon Cornet Joyce's ſermon, Thurloe's State papers, vol. vii. p. 8, 18.

v. 297, 298. *Some for engaging to ſuppreſs—The camiſado of ſurplices.*] Their antipathy to the ſurplice is thus expreſſed by a writer of thoſe times: "Have not they ſo long perſecuted the poor ſurplice in moſt churches, that they have ſcarce left any man a ſhirt in the whole pariſh?" (The Judgment of an old Grand Juryman in Oxfordſhire, concerning the breaking of the late treaty at Uxbridge, Oxford, 1645, p 4; Publc Library, Cambridge, xix. 9. 3.) Mr. Warburton obſerves, "That, when the ſoldiers, in a night expedition, put their ſhirts over their armour, in order to be diſtinguiſhed, it is called a camiſade. Theſe ſectaries were for ſuppreſſing the epiſcopal meetings, then held ſecretly, which the author with high humour calls a camiſade."

The word is taken from the Latin word *camiſia*, or the Greek καμισιον, which ſignifies a prieſt's white garment, or what we now call a ſurplice. See Mr. Hearne's Gloſſary to Peter Langtoft's Chronicle, p. 597; Skinneri Etymologicon Linguæ Anglicanæ, ſub voce *Camiſade*; Table to Barret's Theorike and Practike of Modern Wars, 1598.

v. 303, 304. *Others were for aboliſhing—That tool of matrimony, a ring.*

"Becauſe

The camiſado of ſurplices,
That gifts and diſpenſations hinder'd,
And turn'd to th' outward man the inward;
More proper for the cloudy night
Of Popery, than goſpel light.
Others were for aboliſhing
That tool of matrimony, a ring,
With which th' unſanctify'd bridegroom
Is marry'd only to a thumb;

" Becauſe the wedding ring's a faſhion old,
And ſignifies, by the purity of gold,
The purity requir'd i' th' married pair,
And by the rotundity the union fair,
Which ought to be between them endleſs, for
No other reaſon, we that uſe abhor."
A long-winded Lay-lecture, publiſhed 1674, p. 5.

" They will not hear of wedding rings,
For to be us'd in their marriage;
But ſay they're ſuperſtitious things,
And do religion much diſparage:
They are but vain, and things profane,
Wherefore now, no wit beſpeaks them,
So to be ty'd unto the bride,
But do it as the ſpirit moves them."
A Curtain-lecture, Loyal Songs, vol. i. No. 15.

See the objections of the diſſenters, againſt the ring in marriage, anſwered, by Dr. Comber, Office of Matrimony, &c. folio edit. part iv. § 3; Dr. Nicholls upon the Office of Matrimony; Mr. Wheatley's Rational Illuſtration, folio edit. p. 407, &c.

v. 306. *Is marry'd only to a thumb.*] Thumb is put for the rhyme's ſake, for the fourth finger of the left hand; the ring being always put upon that finger by the bridegroom. The reaſon given by Aulus Gellius, (Noct. Attic. lib. x. cap. x.) that there is a ſmall nerve in that finger, which communicates directly with the heart; for which reaſon, both Greeks and Romans wore it upon that finger.

The original of which cuſtom is given by another author in the following words: Alcadas X. Rex Aſſyriorum regnavit annis 33, et anno ejus 11. " Sparta condita eſt a filio Phoronei, qui in-

(As wiſe as ringing of a pig,
That us'd to break up ground, and dig)
The bride to nothing but her will,
That nulls the after marriage ſtill.
Some were for th' utter extirpation
Of linſey-woolſey in the nation;

venit uſum annulorum; et in quarto digito poni annulum debere dixit, quia ab illo vena pertingit ab cor." Gobelini, Perſonæ, Coſmodromii ætas 111; Meibomii Rer. Germanic. tom. i. p. 89.

"Pectoris, & digito pignus fortaſſe dediſti, &c."
Juvenal. Sat. vi. 27, 28.

"They ſay, thy hair the curling art is taught,
The wedding ring perhaps already bought:
A ſober man, like thee, to change his life!
What fury would poſſeſs thee with a wife?"
Dryden.

See a curious diſſertation upon the ring finger, Sir Thomas Browne's Vulgar Errors, book iv. chap. iv; Mr. Wheatley's Rational Illuſtration, p. 409; Dr. Wotton's Reflections upon ancient and modern learning, chap. x. p. 133.

v. 308. *That us'd to.*] *That is to*, edit. 1678, *That uſes to*, edit. 1684, 1689, 1694, 1700, 1704, altered 1710, as it ſtands here.

v. 309. *The bride to nothing but her will.*] The thing this quibble turns upon, is this, the firſt reſponſe the bride makes in the marriage ceremony is, I will. (Mr. W.)

Shakeſpeare alludes probably to the ſame thing, (Love's Labour Loſt, act i. vol. ii. p. 111) in Boiet's words to Biron, when he enquired after Roſaline.

Biron. "Is ſhe wedded, or no?
Boiet. "To her will, Sir, or ſo."

v. 311, 312. *Some were for th' utter extirpation—Of linſey-woolſey in the nation.*] Some were for Judaiſing, or obſerving ſome of the laws peculiar to that people, linſey-woolſey being forbidden by the law. See Deuteronomy xxii. 11. (Mr. W.)

"That we may have an incorrupt religion, without guileful mixture; not a linſey-woolſey religion; all new-born babes will deſire word-milk, ſermon-milk, without guile, without adulterating." Thomas Hall's Faſt Sermon, July 27, 1642, p. 5.

v. 313,

And ſome againſt all idoliſing
The croſs in ſhop-books, or baptiſing:
Others, to make all things recant
The chriſtian, or ſiname of ſaint;
And force all churches, ſtreets, and towns,
The holy title to renounce.

v. 313, 314. *And ſome againſt all idoliſing—The croſs in ſhop-books.*] Some were for uſing a ſponge to the public debts. (Mr. W.) "Scriveners were commanded to ſhew their ſhop-books, that notice might be taken who were guilty of having money in their purſes, that the fatteſt and fulleſt might be ſequeſtered for delinquents." (Walker's Hiſtory of Independency, part ii. p. 189.) See their unreaſonable antipathy to all ſorts of croſſes expoſed, from a tract entitled, A Dialogue between the Croſs in Cheap and Charing-croſs. Impartial Examination of Mr. Neal's Third Volume of the Hiſtory of the Puritans, p. 81.

Sir John Birkenhead likewiſe banters thoſe Preciſians: "An Act for removing the Alphabet-Croſs from the Childrens Primer, and the Croſs from off the Speaker's Mace, and for adding St. Andrew's Croſs to St. George's in the States Arms." (Paul's Church yard, cent. ii. claſs 6, No. 139.)

"Reſolved, &c. That all croſſes are due to the ſtate, and therefore all coin that is ſtamped with that ſuperſtitious kind of idolatry is confiſcated by modern laws to the devil's melting-pan." Paul's Church-yard, cent. iii. claſs 11, No. 40, p. 21.

v. 317, 318. *And force all churches, ſtreets, and towns,—The holy title to renounce.*] Churches, pariſhes, and even the apoſtles, were unſainted in the mayoralty of the famous Alderman Pennington, and continued ſo to the year 1660. See Strype's Survey of London, vol. ii. book v. p. 7. The malice and rage of both Roundheads and Cavaliers ran high upon this particular; of which we have a merry inſtance in the caſe of Sir Roger de Coverley, which I cannot forbear tranſcribing: "That worthy knight being then but a ſtripling, had occaſion to enquire the way to St. Ann's Lane, upon which the perſon, whom he ſpoke to, inſtead of anſwering his queſtion, called him a young Popiſh cur, and aſked him who made Ann a ſaint? The boy being in ſome confuſion, enquired of the next he met, which was the way to Ann's Lane? but was called a prick-eared cur for his pains; and, inſtead of being ſhewn the way, was told, that ſhe had been a ſaint before he was born, and would be one after he was hanged.

Upon

Some 'gainſt a third eſtate of ſouls,
And bringing down the price of coals:

Upon which (ſays Sir Roger) I did not think fit to repeat the former queſtion, but, going into every lane of the neighbourhood, aſked what they called the name of that lane: by which ingenious artifice, he found out the place he enquired after, without giving offence to any party." Spectator, No. 125. (Mr. B.)

The mayor of Colcheſter baniſhed one of that town for a Malignant and a Cavalier (in the year 1643), whoſe name was Parſons, and gave this learned reaſon for this exemplary piece of juſtice, that it was an ominous name. Mercurius Ruſticus, No. 16, p. 196.

v. 319. *Some 'gainſt a third eſtate of ſouls.*] I ſuppoſe he means the place which in the New Teſtament is called ἅδης, and is there plainly diſtinguiſhed from Gehenna, though both are tranſlated by the Engliſh word Hell. Some perſons in Mr. Butler's time began to write of this place as different both from heaven and hell; and as the receptacle of all ſouls, good and bad, until the reſurrection. Biſhop Bull has two ſermons printed on this middle ſtate. See likewiſe Sir Peter's King's Critical Hiſtory of the Apoſtles Creed, upon the article of Chriſt's Deſcent into Hell. (Dr. B.)

v. 320. *And bringing down the price of coals.*] Though Mr. Butler ſays, in another place,

Thoſe that write in rhyme ſtill make
The one verſe for the other's ſake;
The one for ſenſe, and one for rhyme,
I think ſufficient at a time.

I cannot but think, that this is either deſigned as a ſneer upon Sir Arthur Hazlerigg, who, when Governor of Newcaſtle upon Tyne, without any public authority, preſumed to lay a tax of four ſhillings a chaldron upon coals, which was eſtimated to amount to 50,000l. a year. (Walker's Hiſtory of Independency, part ii. p. 151.) And the author of a tract, entitled, No Fool to the old Fool, L'Eſtrange's Apology, p. 95, calls him, The Epiſcopal Coal-merchant, Sir Arthur for Durham. A tax was laid upon coals by the members at Weſtminſter, of one pound ten ſhillings upon an hundred pound of great Engliſh or Scotch coals. See a Treatiſe of Exciſe, annexed to the City Alarm, 1645, p. 30; Pub. Lib. Cambridge, xix. 9. 3. Or an alluſion to a tract, entitled, The Woodmonger's Remonſtrance, or the Carman's Controverſy rightly ſtated; by W. L. London, 1649, p. 29. The title of one ſection, Expedience to abate the Price of Sea-

Some for aboliſhing black-pudding,
And eating nothing with the blood in;

Sea-Coal (penes me): Or to a tract entitled, Sea-Coal, Charcoal, and Small-Coal; or, a Diſcourſe between a Newcaſtle Collier, a Small-Coal Man, and a Collier of Croydon, concerning the Prohibition of trade with Newcaſtle; and the fearful Complaint of the Poor of the City of London, for the enhancing the price of Sea-Coals, London, 1643 (penes me): One paragraph of which I take the liberty of tranſcribing:

Small-Coal.——"As your faithful companion, and one that loves you very well, without offence let me advertiſe you, this enhancing your price already, and the fear that you will daily riſe higher and higher, begets no ſmall murmurs in the city. Firſt and foremoſt, your brewers cry out, they cannot make their ale and beer ſo ſtrong as it was wont to be, by reaſon of the dearneſs or ſcarcity of fuel; and then all the good fellows, ſuch as myſelf, that uſed to toaſt our noſes over a good ſea-coal fire of my kindling, at an ale-houſe, with a pot of nappy ale, or invincible ſtale beer, cry out upon the ſmallneſs both of the fire and liquor, and curſe your avarice, Sea-Coal, that occaſions theſe diſaſters: For your bricklayers and builders with open throats exclaim at your ſcarcity; the bricks, which were badly burnt before, are now ſcarce burnt at all, no more than if they were only baked in the ſun, and are ſo brittle that they will not hold the lay: Cooks, that noble fraternity of Fleet-Lane, and in general through the city, raiſe their meat at leaſt two pence in a joint; and, inſtead of roaſting it twice or thrice according to their ancient cuſtom, ſell it now blood-raw, to the detriment of the buyer: Finally, ale-houſes rail at your dearneſs abominably, and all the poor people of this populous city and its large ſuburbs, whoſe ſlender fortunes could not lay out ſo much money together as would lay their proviſions in for the whole winter, cry out with many bitter execrations, that they are forced to pay two or three pence in a buſhel more than they were wont to do, and accuſe your factors (Sea-Coal) as wharfers, wood mongers, chandlers, and the like, of too apparent injuſtice and covetouſneſs in ingroſſing the whole ſtore into their hands, and ſelling them at their own prices, as if there were a dearth of your commodities in the city, when it is very well known there is proviſion enough of ſea-coal to ſerve it plentifully, without ſupplies from Newcaſtle, for theſe twenty months and more: ſo that, if ſome courſe be not taken, the people, eſpecially the poorer ſort, muſt undergo great want."

To abrogate them roots and branches:
While others were for eating haunches
Of warriors, and now and then
The fleſh of kings and mighty men;
And ſome for breaking of their bones
With rods of ir'n, by ſecret ones:

v. 322. *And eating nothing with the blood in.*] See Dr. Shuckford's Connection, vol. i. p. 96.

v. 323. *To abrogate them roots and branches.*] This was the ſpirit of the times: There was a propoſal to carry twenty Royaliſts in front of Sir Thomas Fairfax's army, to expoſe them to the fire of the enemy: and one Gourdon moved, "That the Lady Capel, and her children, and the Lady Norwich, might be ſent to the General with the ſame directions, ſaying, their huſbands would be careful of their ſafety; and when divers oppoſed ſo barbarous a motion, and alledged, that Lady Capel was great with child, near her time; Gourdon preſſed it the more eagerly, as if he had taken the General for a man-midwife" Walker's Hiſtory of Independency, part i. p. 99. Nay, it was debated at a council of war (ſee Hiſtory of Independency, part ii. p. 30, from Sedgwick's Juſtice upon the Army's Remonſtrance), "To maſſacre and put to the ſword all the King's party: The queſtion put was carried in the negative but by two votes." Their endeavours (ſays he, Hiſtory of Independency, part iii. p. 11) "was how to diminiſh the number of their oppoſites the Royaliſts and Preſbyterians by a maſſacre; for which purpoſe many dark lanthorns were provided laſt winter (1649), which, coming to the common rumour of the town, put them in danger of the infamy and hatred that would overwhelm them: ſo this was laid aſide." A bill was brought in, 1656, for decimating the Royaliſts, but thrown out. See Thurloe's State Papers, vol. vi. p. 20, 37, 38. And this ſpirit was but too much encouraged by their clergy. Mr. Caryl (in a Thankſgiving Sermon before the Commons, April 23, 1644, p. 46) ſays, "If Chriſt will ſet up his kingdom upon the carcaſes of the ſlain, it well becomes all elders to rejoice and give thanks. Cut them down with the ſword of juſtice, root them out, and conſume them as with fire, that no root may ſpring up again." George Walker before the Commons, Jan. 29, 1644, p. 19; Century of eminent Preſbyterian Preachers, p 46. "Of all Ahab's family and perſecuting houſe, there was not a man left to make water

For thraſhing mountains, and with ſpells
For hallowing carriers packs and bells;
Things that the legend never heard of,
But made the wicked ſore afear'd of.
The quacks of government (who ſat
At th' unregarded helm of ſtate,

water againſt the wall, not one man of all Baal's prieſts eſcaped, but all cut off." Walker, ibid. p. 39; Century, &c. ibid.

Of this ſpirit was Mr. George Swathe, miniſter of Denham, in Suffolk, who, in a prayer, July 13, 1641 or 42, ſee Swathe's Prayers, p. 31, has the following remarkable words: "Lord, if no compoſition will end the controverſy between the King and Parliament, but the King and his party will have blood; let them drink of their own cup; let their blood be ſpilled like water; let their blood be ſacrificed to thee, O God, for the ſins of our nation."

v. 327, 328. *And ſome for breaking of their bones—With rods of iron*, &c.] A ſneer upon their canting abuſe of Pſalm ii. 9.

v. 329. *For thraſhing mountains.*] A ſneer upon the cant of the Fifth Monarchy Men, for their miſapplication of that text, Iſaiah xli. 15, "Thou ſhalt threſh the mountains, and beat them ſmall, and ſhalt make the hills as chaff." Of whom Mr. Thurloe obſerves (State Papers, vol. vi. p. 185), "That they encouraged one another with this, that though they were but worms, that yet they ſhould be made inſtruments to threſh mountains."

v. 329, 330. ——— *and with ſpells—For hallowing carriers packs and bells.*] Alluding to their horrid canting abuſe of Scripture phraſe, eſpecially of thoſe two paſſages, Iſaiah xli. 15. Zech, xiv. 20.

"Here are perform'd the conjurings and ſpells,
For chriſt'ning ſaints, and hawks, and carriers bells."
Oldham's 4th Sat. againſt Jeſuits.

v. 332. ——— *afear'd of.*] *Afraid of*, edit. 1678; altered to *Afear'd of*, 1684.

v. 333. *The quacks of government.*] Theſe were the politicians of thoſe times; namely, Mr. Hollis, Sir Anthony Aſhley Cooper, Grimſtone, Enneſley, Mancheſter, Roberts, and ſome others, who were apprehenſive of a revolution: They ſaw the neceſſity of a reſtoration, that matters might fall again into their right channel,

And underſtood this wild confuſion
Of fatal madneſs, and deluſion,
Muſt, ſooner than a prodigy,
Portend deſtruction to be nigh)
Conſider'd timely, how t' withdraw,
And ſave their wind-pipes from the law;
For one rencounter at the bar
Was worſe than all th' had 'ſcap'd in war;
And therefore met in conſultation
To cant and quack upon the nation;
Not for the ſickly patient's ſake,
Nor what to give, but what to take:
To feel the purſes of their fees,
More wiſe than fumbling arteries;
Prolong the ſnuff of life in pain,
And from the grave recover—gain.
'Mong theſe there was a politician,

after the ſtrange convulſions and diſorders that followed upon Cromwell's death. They wiſely therefore held their cabals, to conſult of methods how to ſecure themſelves. (Dr. B.)

v. 351. *'Mong theſe there was a politician.*] This was Sir Anthony Aſhley Cooper, who complied with every change in thoſe times. Mr. Wood's character of him (Athen. Oxon. 1ſt edit. vol. ii. col. 540, 541) tallies exactly with this; as does Mr. Butler's. See Fable of the Lion and the Fox, Remains; and, in many reſpects, Mr. Dryden's Abſalom and Achitophel, p. 3, Fables, folio edit. 1701.

v. 352. *With more heads than a beaſt in viſion.*] See Revelations xiii.

v. 355, 356. *So politic, as if one eye—Upon the other were a ſpy.*] He is thus deſcribed by the author of a poem, entitled, The Progreſs of Honeſty; or the View of Court and City, p. 22:

" Some call him Hophni, ſome Achitophel,
Others chief advocate for hell;

Some

With more heads than a beaſt in viſion,
And more intrigues in every one
Than all the whores of Babylon:
So politic, as if one eye
Upon the other were a ſpy,
That, to trepan the one to think
The other blind, both ſtrove to blink:
And in his dark pragma'ic way
As buſy as a child at ay.
H' had ſeen three governments run down,
And had a hand in every one:
Was for 'em and againſt 'em all,
But barb'rous when they came to fall:
For, by trepanning th' old to ruin,
He made his intereſt with the new one;
Play'd true and faithful, though againſt
His conſcience, and was ſtill advanc'd.

Some cry, He ſure a ſecond Janus is,
And all things paſt and future ſees;
Another, rapt in ſatire, ſwears his eyes
Upon himſelf are ſpies;
And ſlily do their optics inwards ronl
To watch the ſubtle motions of his ſoul;
That they with ſharp perſpective ſight,
And help of intellectual light,
May guide the helm of ſtate aright.
Nay, view what will hereafter be,
By their all-ſeeing quality."

v. 363. *Was for 'em and againſt 'em all.*] Biſhop Burnet was well acquainted with the Earl of Shafteſbury, and confirms this part of his character. He tells us (Hiſtory of his own Time, vol. i. p. 97), the Earl was not aſhamed to reckon up the many turns he had made; and valued himſelf for the doing it at the propereſt ſeaſon, and in the beſt manner. See a ſong, called Chips of the old Block, ſt. 20, Collection of Loyal Songs, vol. ii. No. 14, p. 57.

For by the witchcraft of rebellion
Transform'd t' a feeble ſtate-camelion,
By giving aim from ſide to ſide,
He never fail'd to ſave his tide,
But got the ſtart of every ſtate,
And, at a change, ne'er came too late;
Could turn his word, and oath, and faith,
As many ways as in a lath:
By turning, wriggle, like a ſcrew,
Int' higheſt truſt, and out, for new.
For when h' had happily incurr'd,
Inſtead of hemp, to be preferr'd,
And paſs'd upon a government,
He play'd his trick, and out he went:
But being out, and out of hopes
To mount his ladder (more) of ropes;
Would ſtrive to raiſe himſelf upon
The public ruin, and his own.
So little did he underſtand
The deſp'rat'ſt feats he took in hand,
For, when h' had got himſelf a name
For fraud and tricks, he ſpoil'd his game;

v. 370. ——————*ſtate-camelion.*] Alluding to that famous tract of Buchanan's ſo called. (Mr. W.) This tract was wrote againſt the Laird of Liddington. Vide edit. Lugd. Batav. 1710, vol. i. prope finem.

v. 371. *By giving aim from ſide to ſide.*] In all the editions till 1710, and then altered thus, *By giving aim from either ſide.*

v. 399, 400. *As th' earth is eaſieſt undermin'd—By vermin impotent and blind.*] Comparing him to the mole. Talpa cæcior is an old proverb: The mole has an imperfect ſight. See Sir Thomas Browne's

Had forc'd his neck into a nooſe,
To ſhew his play at faſt and looſe;
And, when he chanc'd t' eſcape, miſtook,
For art and ſubtlety, his luck.
So right his judgment was cut fit,
And made a tally to his wit,
And both together moſt profound
At deeds of darkneſs under ground:
As th' earth is eaſieſt undermin'd
By vermin impotent and blind.
By all theſe arts, and many more,
H' had practis'd long and much before,
Our ſtate-artificer foreſaw
Which way the world began to draw.
For as old ſinners have all points
O' th' compaſs in their bones and joints;
Can by their pangs and aches find
All turns and changes of the wind,
And, better than by Napier's bones,
Feel in their own the age of moons:
So guilty ſinners in a ſtate
Can by their crimes prognoſticate,

Browne's Vulgar Errors, book iii. chap. xviii; Ray's Proverbial Sayings, p. 279; Mole's Spectacles, Spectator or Tatler. One might have imagined that Cockney to have been much blinder than the mole, who took a buſh hung round with moles, for a black-pudding tree; Foulis's Hiſtory of wicked Plots, &c. p. 91.

v. 409. *And better than by Napier's bones.*] * The famous Lord Napier of Scotland, the firſt inventor of logarithms, contrived alſo a ſet of ſquare pieces, with numbers on them, made generally of ivory, which perform arithmetical and geometrical calculations,

And in their conſciences feel pain
Some days before a ſhower of rain.
He therefore wiſely caſt about
All ways he could, t' inſure his throat;
And hither came t' obſerve and ſmoke
What courſes other riſkers took;

and are commonly called Napier's bones." See Harris's Lexic. Technic.; Chambers's Cyclopædia; Leybourn's Art of Numbering by ſpeaking Rods, 1685; Mr. Ward's Lives of the Profeſſors of Greſham College, 1740, p. 120, &c.; Lilly's Hiſtory of his own Life and Times, p. 105.

Mr. Butler likewiſe might have in view the caſe of Archibald Lord Napier, a great royaliſt (ſee Biſhop Guthry's Memoirs, p. 204), who died in his Majeſty's ſervice at Francaſtle in Athol.—"The committee (in Biſhop Guthry's words) reſolved to raiſe his bones, and make a foreſaulture thereupon; and, for that end, letters were ordained to be executed at the Pier of Leith againſt Archibald Lord Napier, his ſon, then in exile for his loyalty, to appear upon ſixty days warning, to ſee the ſame done. And when his friends were ſtartled at this, and enquired what was meant by it, they found it was only to draw money from the new Lord Napier, for the uſe of ſome ſycophants that expected it; and ſo they advanced five hundred marks for that end, and thereupon the intended foreſaulture was diſcharged."

v. 420. *To ſave himſelf, and hang the reſt.*] Of this principle was Ralpho. See Dunſtable Downs, Remains, p. 101.

"As for betraying of my maſter,
A broken head muſt have a plaiſter;
A maſter, who is not a ſtark aſs,
Will hang his man to ſave his carcaſe;
And if the man is ſuch an elf
To ſave his maſter hang himſelf,
The matter, as't appears to me,
Renders the man ſelo de ſe."

Sir A. Aſhley Cooper was of the miller's mind, who was concerned in the Corniſh rebellion, in the year 1558. He, apprehending that Sir William Kingſton, Provoſt-Marſhal, and a rigorous man upon that occaſion, would order him to be hanged upon the next tree, before he went off, told his ſervant that he expected ſome gentlemen would come a fiſhing to the mill; and

And to the utmoſt do his beſt
To ſave himſelf, and hang the reſt.
To match this ſaint, there was another,
As buſy and perverſe a brother,
An haberdaſher of ſmall wares,
In politics and ſtate-affairs:

if they enquired for the miller, he ordered him to ſay that he was the miller. Sir William came according to expectation, and, enquiring for the miller, the poor harmleſs ſervant ſaid he was the miller. Upon which the Provoſt ordered his ſervants to ſeize him, and hang him upon the next tree; which terrified the poor fellow, and made him cry out, I am not the miller, but the miller's man: the Provoſt told him that he would take him at his word. "If (ſays he) thou art the miller, thou art a buſy knave and rebel; and if thou art the miller's man, thou art a falſe lying knave, and canſt not do thy maſter more ſervice than to hang for him;" and without more ceremony he was executed. (Grafton's Chronicle, Speed's Chronicle, edit. 1627, p. 823; Hiſtory of England from authentic Records, &c. 1706, vol. i. p. 410.) Or of Giffan's mind, who ſays to Guthry (ſee Dialogue between Mr. Guthry and Mr. Giffan, 1661, p. 24), "God's Bread, Sir, you'll e'en ſay enough for us baith; would your reverence might hang for us baith."

v. 421. *To match this ſaint there was another*, &c.] This character exactly ſuits John Lilburn, and no other (though it is an anachroniſm, as I ſhall ſhew below), eſpecially the 437, 438, 439, and 440th lines. For it was ſaid of him, when living, by Judge Jenkins (Wood's Athen. Oxon. part ii. col. 102), "That, if the world was emptied of all but himſelf, Lilburn would quarrel with John, and John with Lilburn;" which part of his character gave occaſion for the following lines at his death:

"Is John departed, and is Lilburn gone?
Farewell to both, to Lilburn and to John.
Yet, being dead, take this advice from me,
Let them not both in one grave buried be:
Lay John here, and Lilburn thereabout,
For, if they both ſhould meet, they would fall out."

Lilburn died a Quaker, Auguſt 28, 1657 (ſee Mercurius Politicus, No. 379, p. 1597; Mr. Peck's Deſiderata Curioſa, from Mr. Smith's Obituary, vol. ii. lib. xiv. p. 30), a full year before Oliver Cromwell; whereas this thing happened not till a year after

More Jew than Rabbi Achitophel,
And better gifted to rebel:
For, when h' had taught his tribe to 'ſpouſe
The cauſe, aloft, upon one houſe,
He ſcorn'd to ſet his own in order,
But try'd another, and went further:
So ſuddenly addicted ſtill
To's only principle, his will,
That, whatſoe'er it chanc'd to prove,
No force of argument could move;
Nor law, nor cavalcade of Holburn,
Could render half a grain leſs ſtubborn;
For he at any time would hang,
For th' opportunity t' harangue,
And rather on a gibbet dangle,
Than miſs his dear delight to wrangle:
In which his parts were ſo accompliſh'd,
That right or wrong he ne'er was non-plus'd;
But ſtill his tongue ran on, the leſs
Of weight it bore, with greater eaſe;
And, with its everlaſting clack,
Set all mens ears upon the rack.
No ſooner could a hint appear,
But up he ſtarted to picqueer,

that Uſurper's death. But this is not the only miſtake in chronology that Mr. Butler is guilty of. (See, in proof, Note upon Verſe 1239, 1240.) See a character of Lilburn, Thurloe's State Papers, vol. iii. p. 512; and an account of his obſtinacy, his Trial reprinted, I think, in the State Trials.

v. 435. ——— *Nor cavalcade of Holburn.*] Alluding to the cavalcade

And made the ſtouteſt yield to mercy,
When he engag'd in controverſy;
Not by the force of carnal reaſon,
But indefatigable teazing;
With vollies of eternal babble,
And clamour more unanſwerable.
For though his topics, frail and weak,
Could ne'er amount above a freak,
He ſtill maintain'd 'em, like his faults,
Againſt the deſp'rateſt aſſaults;
And back'd their feeble want of ſenſe,
With greater heat and confidence:
As bones of Hectors, when they differ,
The more they're cudgel'd, grow the ſtiffer.
Yet when his profit moderated,
The fury of his heat abated:
For nothing but his intereſt
Could lay his devil of conteſt.
It was his choice, or chance, or curſe,
T' eſpouſe the cauſe for better or worſe,
And with his worldly goods and wit,
And ſoul and body, worſhipp'd it;
But when he found the ſullen trapes
Poſſeſs'd with th' devil, worms, and claps;

cavalcade of the Sheriff and his officers, through Holburn, upon an execution at Tyburn.

v. 448. *But up he ſtarted to picqueer.*] "*Picker* or *ſkirmiſh*, as light horſemen do, before the main battle begins." Bailey.

v. 469, 470. *And with his worldly goods and wit,—And ſoul and body, worſhipp'd it.*] Alluding to the words in the office of matrimony.

The Trojan mare in foal with Greeks,
Not half ſo full of jadiſh tricks,
Though ſqueamiſh in her outward woman,
As looſe and rampant as Dol Common:
He ſtill reſolv'd to mend the matter,
T' adhere and cleave the obſtinater:
And ſtill the ſkittiſher and looſer
Her freaks appear'd, to ſit the cloſer.
For fools are ſtubborn in their way,
As coins are harden'd by th' allay:
And obſtinacy's ne'er ſo ſtiff,
As when 'tis in a wrong belief.
Theſe two, with others, being met,
And cloſe in conſultation ſet;
After a diſcontented pauſe,
And not without ſufficient cauſe,

mony, "With my body I thee worſhip, and with all my worldly goods I thee endow."

v. 473. *The Trojan mare in foal with Greeks.*] * After the Grecians had ſpent ten years in the ſiege of Troy without the leaſt proſpect of ſucceſs, they bethought them of a ſtratagem, and made a wooden horſe capable of containing a conſiderable number of armed men: this they filled with the choiceſt of their army, and then pretended to raiſe the ſiege: upon which the credulous Trojans made a breach in the walls of the city to bring in this fatal plunder: but when it was brought in, the incloſed heroes ſoon appeared, and, ſurpriſing the city, the reſt entered in at the breach. Vide Dict. Cretenſ. de Bello Trojano, lib. v. p. 199, 200, edit. Baſil. 1548; Chaucer's Squire's Tale, fol. 23, edit. 1602.

v. 476. *As looſe and rampant as Dol Common.*] Dol Common was colleague to Subtle the alchymiſt, and Face the houſe-keeper, in Ben Jonſon's play called the Alchymiſt (Works, folio, 1641, vol. i. p. 526, &c.), and a great ſtrumpet.

Rampant (as well as *Romps*) comes probably from *Arompo*, which is an animal, that is a man-eater, in South Guinea. See Churchill's Voyages

The orator we nam'd of late,
Leſs troubled with the pangs of ſtate,
Than with his own impatience,
To give himſelf firſt audience,
After he had a while look'd wiſe,
At laſt broke ſilence and the ice.
Quoth he, There's nothing makes me doubt
Our laſt out-goings brought about,
More than to ſee the characters
Of real jealouſies and fears
Not feign'd, as once, but ſadly horrid,
Scor'd upon every member's forehead:
Who, 'cauſe the clouds are drawn together,
And threaten ſudden change of weather,
Feel pangs and aches of ſtate-turns,
And revolutions in their corns:

Voyages and Travels, vol. v. p. 214; and Plain Dealer, vol. ii. No. 76, p. 160.

v. 482. *As coins are harden'd by th' allay.*] The more copper a ſilver coin contains, the harder it is; and, for that reaſon, plate-ſilver, which contains one part of copper to twenty four parts of ſilver, is harder than the copper ſilver, which contains but a quarter of a part of copper to twenty-four parts of ſilver. See Lemery's Chemiſtry, 3d edit. p. 92. The ſilver with ſo ſmall an allay was, probably, what Alfenius the Civilian interpreted the money to be which the Carthagenians agreed to pay the Romans; *Certum pondo argenti, puri puti.* Vide Aul. Gellii Noct. Attic. lib. vi. cap. v.

v. 485, 486. *Theſe two, with others, being met,—And cloſe in conſultation ſet.*] This cabal was held at Whitehall, at the very time that General Monk was dining with the city of London. I heartily wiſh the poet had introduced the worthy Sir Hudibras into this grand aſſembly: his preſence would have continued an uniformity in this poem, and been very pleaſing to the ſpectator. His natural propenſion to loquacity would certainly have exerted itſelf

And, ſince our workings-out are croſs'd,
Throw up the cauſe before 'tis loſt.
Was it to run away, we meant,
When, taking of the covenant,
The lameſt cripples of the brothers
Took oaths to run before all others:
But in their own ſenſe only ſwore
To ſtrive to run away before;
And now would prove, that words and oath

itſelf on ſo important an occaſion; and his rhetoric and jargon would not have been leſs politic or entertaining, than that of the two orators here characteriſed. (Mr. B.)

v. 520. *I mean Marg'ret's faſt.*] In thoſe times, the word *ſaint* was not permitted to be given to any but the friends to the rebellion; and the churches which were called Saint Margaret's, Saint Clement's, Saint Martin's, Saint Andrew's, they called Margaret's, Clement's, Martin's, Andrew's. (Dr. B.)

Some of their forefathers amongſt the diſciplinarians, ſuch as Penry, the author of Martin Mar-Prelate, inſtead of Saints, ſtyled ſome of the apoſtles and the Virgin Mary, in deriſion, Sirs; as, Sir Peter, Sir Paul, Sir Mary. See Biſhop Couper's Preface to his Admonition to the People of England.

The faſt referred to might be either that appointed upon Oliver Cromwell's death, to be held September 10, 1658, Mercurius Politicus, No. 433, p. 823; or that appointed by Richard Cromwell, and his council, September 24, to be held 13th of October following, Mercurius Politicus, No. 435, p. 880; or that appointed Dec. 17, for the 29, Mercurius Politicus, No. 546, p. 84.

"Let their prieſts prate and pray,
By order, and at Margaret's keep
An humiliation day."

Mercurius Pragmaticus, No. 4, April 25, 1648.

Theſe faſts during the uſurpation were not ſo frequent as before. It is obſerved, by Mr. Foulis (Hiſtory of the wicked Plots of the pretended Saints, p. 215), "That at the beginning of the wars, a public monthly faſt was appointed for the laſt Wedneſday of every month; but no ſooner had they got the King upon the ſcaffold, and the nation fully ſecured to the Rump's intereſt, but

Engage us to renounce them both?
'Tis true, the cauſe is in the lurch,
Between a right and mongrel church:
The Preſbyter and Independent,
That ſtickle which ſhall make an end on't,
As 'twas made out to us the laſt
Expedient,—(I mean Marg'ret's faſt)
When providence had been ſuborn'd,
What anſwer was to be return'd.

but they thought it needleſs to abuſe and gull the people with a multitude of prayers and ſermons——and ſo by a particular act of their worſhips (April 23, 1649) nulled the proclamation for the obſervation of the former: all which verifieth the old verſes,

" The devil was ſick, the devil a monk would be;
The devil was well, the devil a monk was he."

George Fox, the father of the Quakers, obſerves upon their faſts in general (Journal, p. 194, 294), " That both in the time of the long parliament, and of the Protector ſo called, and of the committee of ſafety, when they proclaimed faſts, they were commonly like Jezebel's, and there was ſome miſchief to be done." Their faſting was mere outſide ſhew and mockery: and, in ſome reſpects, they were like the holy maid mentioned by John Taylor the water-poet (ſee his Jack-a-Lent, Works, p. 114, and an account likewiſe of the Old Wife of Venice; Foulis's Hiſtory of the wicked Plots and Conſpiracies of the pretended Saints, p. 215, from the Beehive of the Romiſh Church, fol. 23), " that enjoined herſelf to abſtain four days from any meat whatſoever; and, being locked up cloſe in a room, ſhe had nothing but her two books to feed upon: but the two books were two painted boxes, made in the form of great bibles, with claſps and boſſes, the inſides not having one word of God in them.———But the one was filled with ſweetmeats, and the other with wine; upon which this devout votary did faſt with zealous meditation, eating up the contents of one book, and drinking as contentedly the other." Vide Miraculum Fratris Jeſunantis——Faſcicul. Rer. expetendar. et fugiendar. p. 521.

v. 521. *When providence had been ſuborn'd.*] Alluding to the impudence of thoſe pretended ſaints, who frequently directed God

Elſe why ſhould tumults fright us now,
We have ſo many times gone through?
And underſtand as well to tame,
As, when they ſerve our turns, t' inflame.
Have prov'd how inconſiderable
Are all engagements of the rabble,
Whoſe frenzies muſt be reconcil'd,
With drums, and rattles, like a child;
But never prov'd ſo proſperous,
As when they were led on by us:
For all our ſcouring of religion
Began with tumults and ſedition:
When hurricanes of fierce commotion
Became ſtrong motives to devotion:
(As carnal ſeamen, in a ſtorm,
Turn pious converts, and reform)

God Almighty what anſwers he ſhould return to their prayers. Mr. Simeon Aſh was called the *God-challenger*, Letter ſent to London from a Spy at Oxford, 1643, p. 4.

v. 537, 538. *As carnal ſeamen, in a ſtorm,—Turn pious converts, and reform.*] The cowardice of ſailors, in a ſtorm, is humorouſly expoſed by Rabelais, in the character of Panurge. (Works, b iv. chap. xviii. p. 78, &c.) "Murder! this wave will ſweep us away. Alas! the mizen-ſail's ſplit; the gallery's waſhed away; the maſts are ſprung; the main top-maſt head drives into the ſea; the keel is up to the ſun; our ſhrouds are almoſt all broke and blown away. Alas! alas! Who ſhall have this wreck? Friend, lend me here behind you one of theſe whales: Your lanthorn is fallen, my lads. Alas! don't let go the main tack, nor the bowlin. I hear the block crack; is it broke? For the Lord's ſake, let us ſave the hull, and let all the rigging be d——d.——Look to the needle of your compaſs, I beſeech you, good Sir Aſtrophel, and tell us, if you can, whence comes this ſtorm? My heart's ſunk down below my midriff.———By my troth I am in a ſad fright——I am loſt for ever———I conſkite myſelf for mere madneſs and fear

When ruſty weapons, with chalk'd edges,
Maintain'd our feeble privileges,
And brown bills, levy'd in the city,
Made bills to paſs the grand committee:
When zeal, with aged clubs and gleaves,
Gave chace to rochets and white ſleeves,
And made the church, and ſtate, and laws,
Submit t' old iron, and the cauſe:
And as we thriv'd by tumults then,
So might we better now again,
If we know how, as then we did,
To uſe them rightly in our need.
Tumults, by which the mutinous
Betray themſelves inſtead of us;
The hollow-hearted, diſaffected,
And cloſe malignant, are detected:

fear—I am drowned, I am gone, good people I am drowned." See Shakeſpeare's Tempeſt, act i.; Tatler, No. 111, Of the Atheiſt in a Storm; Amb's Ace, Sir Roger L'Eſtrange's Fables, part ii. fab. 115.

v. 539. *When ruſty weapons, with chalk'd edges.*] To fight with ruſty or poiſoned weapons was againſt the law of arms: So when the citizens uſed the former, they chalked the edges. (Mr. W.) See Hamlet, Shakeſpeare's Plays, vol. vii. p. 342.

v. 544. *Gave chace to rochets and white ſleeves.*] Alluding to the inſults of the mob upon the biſhops in thoſe times. Lord Clarendon informs us (Hiſtory of the Rebellion, vol. i. p. 266), "That the mob laid hands upon the Archbiſhop of York, going to the houſe of peers, in that manner, that, if he had not been ſeaſonably reſcued, it was believed, they would have murdered him: So that all the biſhops and many members of both houſes withdrew themſelves from attending, from a real apprehenſion of endangering their lives." See French Report, Loyal Songs, reprinted 1731, vol. i. No. 11, p. 25. See the word *rochets* explained, Wheatley's Rational Illuſtration.

v. 565,

Who lay their lives and fortunes down,
For pledges to ſecure our own;
And freely ſacrifice their ears
T' appeaſe our jealouſies and fears.
And yet for all theſe providences
W' are offer'd, if we had our ſenſes,
We idly ſit like ſtupid blockheads,
Our hands committed to our pockets;
And nothing but our tongues at large,
To get the wretches a diſcharge.
Like men condemn'd to thunder-bolts,
Who, ere the blow, become mere dolts:
Or fools beſotted with their crimes,
That know not how to ſhift betimes;
And neither have the hearts to ſtay,
Nor wit enough to run away:
Who, if we could reſolve on either,
Might ſtand or fall at leaſt together;
No mean nor trivial ſolace
To partners in extreme diſtreſs;
Who uſe to leſſen their deſpairs
By parting them int' equal ſhares;
As if the more they were to bear,

v. 565, 566. *Like men condemn'd to thunder-bolts—Who, ere the blow, become mere dolts.*] viz. ſoldiers condemned to be ſhot.

"Quos perdere vult Jupiter, hos prius dementat."

This has happened to ſome men from leſs affecting circumſtances. The famous Italian poet Taſſo being impriſoned by order of the Duke of Ferrara, for a challenge given in his palace, upon which a duel enſued, was, in his confinement, dejected with ſo deep a melancholy, that it terminated in a ſtupidity. Mr. Fenton's Obſervations

They felt the weight the eaſier:
And every one the gentler hung,
The more he took his turn among.
But 'tis not come to that, as yet,
If we had courage left, or wit:
Who, when our fate can be no worſe,
Are fitted for the braveſt courſe;
Have time to rally, and prepare
Our laſt and beſt defence, deſpair:
Deſpair, by which the gallant'ſt feats
Have been atchiev'd in greateſt ſtraits,
And horrid'ſt dangers ſafely wav'd,
By being courageouſly out-brav'd;
As wounds by wider wounds are heal'd,
And poiſons by themſelves expell'd:
And ſo they might be now again,
If we were, what we ſhould be, men;
And not ſo dully deſperate
To ſide againſt ourſelves with fate:
As criminals condemn'd to ſuffer,
Are blinded firſt, and then turn'd over.
This comes of breaking covenants,
And ſetting up exauns of ſaints,

Obſervations on Waller's Poems, 4to. p. 18. See another inſtance of an innocent curate by miſtake, taken up by the Inquiſition in Italy, Baker's Hiſtory of the Inquiſition, p. 332.

v. 592. *And poiſons by themſelves expell'd.*] See annotations on Religio Medici, 1672, p. 213; Dr. Derham's Phyſico-Theology, book ii. chap. vi. p. 56, 57, 7th edit.

v. 600. *And ſetting up exauns of ſaints.*] This is falſe printed: it ſhould be written *exemts* or *exempts*, which is a French word

That fine, like aldermen, for grace,
To be excus'd the efficace.
For ſpiritual men are too tranſcendent,
That mount their banks for independent,
To hang, like Mahomet, in the air,
Or St. Ignatius, at his prayer,
By pure geometry, and hate
Dependence upon church or ſtate:
Diſdain the pedantry o' th' letter,
And ſince obedience is better

pronounced *exauns*. (Mr. D.) *Exempt des guardes du corps*; an *exempt*, a life-guard, free from duty. Boyer's French Dictionary.

v. 601. *That fine, like aldermen, for grace.*] Formerly, whether it be ſo ſtill in London I know not, when a man fined for alderman, he commonly had the title, and was called Mr. Alderman, though he ſat not on the bench. Theſe fanatics, if they were generous to the holder-forth, and duly paid him a good fine, received grace, and became ſaints by that means, though their lives were very wicked. (Dr. B.)

v. 605. *To hang, like Mahomet, in the air.*] "Travellers have told us of two magnets, that are placed one of them in the roof, and the other on the floor of Mahomet's burying-place at Mecca; and by that means (ſay they) pull the impoſtor's iron coffin with ſuch an equal attraction, that it hangs in the air between both of them." Spectator, No. 191. They miſtake the place of his burial; for I think both Dr. Prideaux and Mr. Reland agree in this particular, that he was buried at Medina, where he died, and under the bed where he died; as appears from Abul-Feda his contemporary: "Sepultus eſt ſub lecto in quo mortuus eſt; Tumulum ei effodet Abu-Talha Al. Anſarius." (Iſmael Abul-Feda de vita Mohammedis, ed. Oxon. 1723, per Jo. Gagnier, p. 141. Not. Gagnier.) "Idem vir Cl. Pocockius, ibid. noſtrorum hominum de ſepulchro Mohammedis ignorantiam, merito perſtringit his verbis: Unde igitur nobis Mohammedis ciſta ferrea incluſis; et magnetum vi in ære pendulus? Hæc cum Mohammediſtis recitantur, riſu explodunturt, ut noſtrorum in ipſorum rebus, inſcitiæ argumentum." See Le Blanc's Travels, part i. chap. iv. p. 13; and the report of the coffin's being ſwallowed up by

(The ſcripture ſays) than ſacrifice,
Preſume the leſs on't will ſuffice;
And ſcorn to have the moderat'ſt ſtints,
Preſcrib'd their peremptory hints,
Or any opinion, true or falſe,
Declar'd as ſuch, in doctrinals:
But left at large to make their beſt on,
Without being call'd t' account or queſtion.
Interpret all the ſpleen reveals,
As Whittington explain'd the bells;

by the opening of the pavement of the temple, Turkiſh Spy, vol. iv. book iv. letter ii.

v. 606. *Or St. Ignatius, at his prayer.*] * The legend ſays of Ignatius Loyola, that his zeal and devotion tranſported him ſo, that at his prayers he has been ſeen to be raiſed from the ground for ſome conſiderable time together. Vide Maffei Vit. Ignatii, lib. i. cap. vii. p. 297, 298, edit. Colon. Agrippin. 1590; Mr. Henry Wharton's tract, entitled, The Enthuſiaſm of the Church of Rome, demonſtrated in ſome Obſervations upon the Life of Ignatius Loyola, London 1688, p. 69, &c.

v. 609. *Diſdain the pedantry o' th' letter.*] See Note, Part II. Canto ii. v. 211.

v. 620. *As Whittington explain'd the bells.*] Referring to the old ballad, in which are the following lines:

" So from the merchant-man
Whittington ſecretly
Towards his country ran,
To purchaſe liberty.
But as he went along,
In a fair ſummer's morn,
London bells ſweetly rung,
Whittington back return:
Evermore ſounding ſo,
Turn again Whittington;
For thou in time ſhall grow
Lord Mayor of London:
And to the city's praiſe,
Sir Richard Whittington

And bid themſelves turn back again
Lord May'rs of New Jeruſalem:
But look ſo big and overgrown,
They ſcorn their edifiers t' own,
Who taught them all their ſprinkling leſſons,

Came to be in his days,
Thrice Mayor of London." *Four times, Weever's Funeral Monuments.*

See a full account of him, and his great benefactions, Stowe's Survey of London, 4to. 1599; Weever's Ancient Funeral Monuments, p. 434; Baker's Chronicle, edition 1670, p. 169; Echard's Hiſtory of England, vol. i. p. 434; Rapin's Hiſtory, folio edit. vol. i. p. 504; Famous and remarkable Hiſtory of Sir Richard Whittington, thrice Lord Mayor of London, written by T. H. Vulgaria, vol. iii. No. 12, Bibliothec. Pepyſian. The Tatler obſerves, (No. 78), "That Alderman Whittington began the world with a cat, and died worth three hundred and fifty thouſand pounds, which he left to his only daughter three years after his mayoralty." And the author of A Tale of a Tub merrily obſerves upon the ſtory of Whittington and his cat, "That it is the work of that myſterious Rabbi, Jehuda Hannaſi, containing a defence of the Gemara of the Jeruſalem Miſna, and its juſt preference to that of Babylon, contrary to the vulgar opinion." Introduction, p. 49.

v. 629. *And learn'd the apocryphal bigots.*] Their bigotry againſt the Apocrypha was ſo remarkable, that even the moſt learned amongſt them, when opportunity offered, had a fling at it; and, among the reſt, the learned Dr. Lightfoot (then member of the Aſſembly of Divines), "Thus ſweetly and nearly (ſays he) ſtand the two teſtaments joined together, and thus divinely would they kiſs each other, but that the wretched Apocrypha does thruſt in between; like the two cherubims, betwixt the temple oracle, they would touch each other, the end of the law with the beginning of the goſpel, did not this patchery of human inventions divorce them aſunder." Lightfoot's Faſt Sermon before the Commons, March 9, 1643, called Elias Redivivus, p. 5; Cent. of Eminent Preſbyterian Preachers, p. 87. This prejudice of theirs is humorouſly bantered by Sir Roger L'Eſtrange, ſee Fable, entitled, A Wonderful Antipathy, 2d part, fab. 241. He tells us of a lady, that had undoubtedly been choaked with a piece of an apple-tart, if her next neighbour at the table had not dexterouſly got it out of her throat. —— She was a tender-conſcienced creature, and the tart, it ſeems, was bottomed with a piece of the Apocrypha; and her antipathy to that kind of trade would have been

Their tones and ſanctify'd expreſſions;
Beſtow'd their gifts upon a ſaint,
Like charity on thoſe that want;
And learn'd th' apocryphal bigots
T' inſpire themſelves with ſhort-hand notes;

as much as her life was worth, if ſhe had not been ſeaſonably relieved.

v. 630. *T' inſpire themſelves with ſhort-hand notes.*]

" And his way to get all this
Is mere diſſimulation,
No factious lecture does he miſs,
And 'ſcapes no ſchiſm that's in faſhion;
But, with ſhort hair, and ſhining ſhoes,
He with two pens and note-book goes,
And winks, and writes at random;
Then with ſhort meal and tedious grace,
In a loud tone, and public place,
Sings Wiſdom's hymns, that trot and pace
As if Goliah ſcann'd 'um."

The Reformation Collection of Loyal Songs, reprinted 1731, vol. i. No. 65, ſtan. 7.

This practice is likewiſe bantered by the author of A Satire againſt Hypocrites.

" There Will writes ſhort hand with a pen of braſs;
O, how he's wonder'd at by many an aſs!
That ſee him ſhake ſo faſt his warty fiſt,
As if he'd wrote the ſermon 'fore the prieſt
Has ſpoke it ——— ——— p. 5.
Stand up, good middle-iſle folks, and give room,
See where the mothers and the daughters come:
Behind, the ſervants looking all like martyrs,
With bibles, in pluſh jerkins, and blue garters;
The ſilver inkhorn and the writing book,
In which I wiſh no friend of mine to look;
Leſt he be croſs'd, and bleſs'd with all the charms
That can procure him aid from conjurers harms,
Id. ibid. p. 8.
But they that did not mind the doleful paſſion,
Follow'd their buſineſs on another faſhion:
For all did write, the elders and the novice;
Methought the church look'd like the ſix clerks office."
Ibid. p. 17.

For which they ſcorn and hate them worſe,
Than dogs and cats do ſow-gelders.
For who firſt bred them up to pray,
And teach the Houſe of Commons' way;
Where had they all their gifted phraſes,
But from our Calamies and Caſes?
Without whoſe ſprinkling and ſowing,
Who e'er had heard of Nye or Owen?
Their diſpenſations had been ſtifled,
But for our Adoniram Byfield;

v. 636. *But from our Calamies and Caſes.*] Calamy and Caſe were chief men among the Preſbyterians, as Owen and Nye were amongſt the Independents. (Dr. B.)

Sir John Birkenhead (ſee Paul's Church-yard, cent. iii. claſs x. § xxi.) makes it a query, "Whether Calamy and Caſe were not able to fire the Dutch armada with the breath of their noſtrils, and the aſſiſtance of Oliver's burning-glaſs (his noſe), from the top of Paul's ſteeple, and ſave the watermen the danger of a ſea fight." See a further account, Impartial Examination of Mr. Neal's 3d vol. of the Hiſtory of the Puritans, p. 172, margin.

It is obſerved of Mr. Edward Calamy (in a tract, entitled, The Arraignment of Perſecution, p. 16), "That he was a man newly metamorphoſed, by a figure which rhetoricians call Metonymia Beneficii, from Epiſcopacy to Preſbytery." And (in another, entitled, A Looking-glaſs for Schiſmatics, 1725, p. 88) "That when the biſhops did bear rule, he was highly conformable in wearing the ſurplice and tippet, reading the ſervice at the high altar, bowing at the name of Jeſus, and ſo zealous an obſerver of times and ſeaſons, that, being ſick and weak on Chriſtmas-day, with much difficulty he got into the pulpit, declaring himſelf there to this purpoſe: That he thought himſelf in conſcience bound to preach that day, leſt the ſtones of the ſtreets ſhould cry againſt him. And yet, upon a turn of the times, in a Faſt Sermon upon Chriſtmas-day, 1644, p. 41, he uſed the following words: "This year, God, by his providence, has buried this feaſt in a faſt, and I hope it will never riſe again."

v. 640. *But for our Adoniram Byfield.*] He was a broken apothecary, a zealous covenanter, one of the ſcribes to the Aſſembly of Divines; and, no doubt, for his great zeal and pains-taking in

And, had they not begun the war,
Th' had ne'er been ſainted as they are:
For ſaints in peace degenerate,
And dwindle down to reprobate;
Their zeal corrupts, like ſtanding water,
In th' intervals of war and ſlaughter;
Abates the ſharpneſs of its edge,
Without the power of ſacrilege:
And though they've tricks to caſt their ſins,
As eaſy as ſerpents do their ſkins,

his office, he had the profit of printing the Directory, the copy whereof was ſold for 400l. though, when printed, the price was but three pence. It is queried by Sir John Birkenhead (Paul's Church-yard, cent. i. claſs iv. § xci.), "Whether the ſtationer, who gave 400l. for the Directory, was curſed with bell and candle, as well as book?" Overton (Arraignment of Perſecution, p. 39) ſays, he gave 450l. for it.

This Byfield was father to the late celebrated Dr. Byfield, the ſal-volatile doctor. Mr. Cleveland, in his Hue and Cry after Sir John Preſbyter, has the following lines upon him:

"If you meet any that do thus attire 'em,
Stop them, they are the tribe of Adoniram."

v. 648. *Without the power of ſacrilege.*] It is an obſervation made by many writers upon the Aſſembly of Divines, That in their annotations upon the bible they cautiouſly avoid ſpeaking upon the ſubject of ſacrilege.

v. 650. *As eaſy as ſerpents do their ſkins.*] To this Virgil alludes, Æneid ii. 471, &c.

"Qualis ubi in lucem coluber mala gramina paſtus," &c.

"So ſhines, renew'd in youth, the creſted ſnake,
Who ſlept the winter in a thorny brake;
And, caſting off his ſkin when ſpring returns,
Now looks aloft, and with new glory burns."
Dryden.

And in another place, Georgic. lib. iii. 438, 439.

"Cum poſitis novus exuviis, nitiduſque juventa
Volvitur."

That in a while grow out again,
In peace they turn mere carnal men,
And from the moſt refin'd of ſaints

Lucretius ſpeaks to the ſame purpoſe De Rerum Natura, lib. iii. 613, 614.

" Sed magis ire foras, veſtemque relinquere, ut anguis
Gaudaret prælonga ſenex."———

" As ſnakes, whene'er the circling year returns,
Rejoice to caſt their ſkins, or deer their horns."
Creech.

And ſo does Mr. Spenſer, Fairy Queen, book iv. canto iii. ſtan. 29, vol. iii. p. 582.

" Like as a ſnake, when weary winter's teen [ſorrow]
Hath worn to naught, now feeling ſummer's might,
Caſts off his ſkin, and freſhly doth him dight." [dreſs]

See Lord Bacon's Natural Hiſtory, cent. viii. p. 154; Shakeſpeare's Midſummer Night's Dream, Works, vol. i. p. 99; Dr. Derham's Phyſico-Theology, book ix. chap. i. p. 398, 7th edit.

v. 655. *As barnacles turn Soland geeſe.*] It is ſaid, that, in the Orcades of Scotland, there are trees which bear theſe barnacles, which, dropping into the water, become Soland geeſe.

To this opinion Du Bartas alludes, Divine Weeks, p. 228.

" So ſlow Bootes underneath him ſees,
In th' icy iſles, thoſe goſlings hatch'd of trees;
Whoſe fruitful leaves, falling into the water,
Are turn'd, they ſay, to living fowls ſoon after:
So rotten ſides of broken ſhips do change
To barnacles; O transformation ſtrange!
'Twas firſt a green tree, then a gallant hull;
Lately a muſhroom, then a flying gull."

Dr. Turner, an Engliſhman, gave in to this opinion, as Wierus obſerves (De Præſtigiis Dæmon. lib. iii. cap. 24); and, of later years, Sir Robert Moray, who, in his relation concerning Barnacles (Philoſophical Tranſactions, vol. xi. No. cxxxvii. p. 925, 926), gives the following account: " Theſe ſhells hang at the tree by a neck longer than the ſhell: of a kind of filmy ſubſtance, round and hollow, and creaſed, not unlike the windpipe of a chicken; ſpreading out broadeſt where it is faſtened to the tree, from which it ſeems to draw and convey the matter, which ſerves for the growth and vegetation of the ſhell, and the little bird within it.

" This bird, in every ſhell that I opened, as well the leaſt as " the biggeſt, I found ſo curiouſly and completely formed, that " there

As naturally grow miſcreants,
As barnacles turn Soland geeſe
In th' iſlands of the Orcades.

" there appeared nothing wanting as to the external parts for " making up a perfect ſea fowl; every little part appearing ſo " diſtinctly, that the whole looked like a large bird ſeen through " a concave or diminiſhing glaſs, the colour and feature being " every where ſo clear and neat. The little bill like that of a " gooſe, the eyes marked, the head, neck, breaſt, and wings, " tail and feet formed, the feathers every where perfectly ſhap- " ed, and blackiſh coloured, and the feet like thoſe of other " water-fowl, to the beſt of my remembrance: all being dead " and dry, I did not look after the inward parts of them; but " having nipped off and broken a great many of them, I car- " ried about twenty or twenty-four away with me. The big- " geſt I found upon the tree was about the ſize of the figure here " repreſenting them; nor did I ever ſee any of the little birds " alive, nor meet with any body that did; only ſome credible " perſons aſſured me, they have ſeen ſome as big as their fiſt." See a further account of the Scottiſh barnacle, and the French macreuſe of the duck kind, Philoſophical Tranſactions, vol. xv. No. 172, p. 1036.

Mr. Cleveland, from this tradition, has raiſed a pungent ſatire againſt the Scots.

" ——— A voider for the nonce,
I wrong the devil, ſhou'd I pick their bones;
That diſh is his, for, when the Scots deceaſe,
Hell, like their nation, feeds on barnacles.
A Scot, when from the gallow tree got looſe,
Drops into Styx, and turns a Soland gooſe."

My friend the Reverend Mr. William Smith of Bedford, obſerves, that it is a fact well known in all fens, that the wild geeſe and ducks forſake them in laying time, going away to the uninhabited (or very little frequented) iſles in Scotland, in order to propagate their ſeveral kinds with greater ſafety; their young ones as ſoon as hatched are naturally led by them into creeks and ponds, and this, he imagines, gave riſe to the old vulgar error, that geeſe ſpring from barnacles. " I have formerly (ſays he) upon Ulls-water (which is ſeven miles long, one mile broad, and about twenty fathoms deep, and parts Weſtmoreland from Cumberland) ſeen many thouſands of them together, with their new broods, in the month of October, in a calm and ſerene day, reſting (as it were) in their travels to the more

Their diſpenſation's but a ticket,
For their conforming to the wicked,
With whom the greateſt difference
Lies more in words and ſhew than ſenſe:
For as the Pope, that keeps the gate
Of heaven, wears three crowns of ſtate;
So he that keeps the gate of hell,
Proud Cerberus, wears three heads as well;
And if the world has any troth,
Some have been canoniz'd in both.

more ſouthern parts of Great Britain. And give me leave to add, that one Mr. Drummond, in a poem of his called Polemo-Middinia, entitles the rocky iſland of Baſs, Baſſa Solgoſifera (p. 2, edit. 1691, Oxon. 4to.) Captain Tſlezer, in his fine cuts of Scotland, exhibits an exceeding beautiful proſpect of ſaid iſland, with the wild fowl flying over, or ſwimming all around. I had almoſt forgot to tell you, that almoſt all the drakes ſtay behind in Deping-Fen in Lincolnſhire."

John Major (an ancient Scotch hiſtorian, De Reb. Geſt. Scotor. lib. i. fol. 10, edit. 1521) ſeems to confirm this in ſome reſpects: "Hæ anates, aut hi anſeres, in vere, turmatim a meridie ad rupem Bas quotannis veniunt, et rupem duobus vel tribus diebus circumvolitant: quo in tempore rupem inhabitantes nullum tumultum faciunt; tunc nidificare incipiunt, et tota æſtate manent, et piſcibus vivunt."

See a further account, Biſhop Gibſon's Camden, vol. ii. col. 1184; Biſhop Hall's Meditations, &c. 1615, p. 72; Sir Thomas Browne's Vulgar Errors, book iii. ch. 28.

v. 661, 662. *For as the Pope, that keeps the gate—Of heav'n.*] St. Peter is, by Popiſh writers, called Janitor Eccleſiæ. (Vide Sanderi, lib. de Clave David. cap. i. p. 10, edit. Wiceburgi, 1592; Princip. Fidei Doctrinal. Demonſtrat. a Tho. Stapletono, cent. ii. lib. vi. cap. vi. p. 216, Pariſiis, 1579.) Mr. Laurence Howel obſerves (Hiſtory of the Pontificate, p. 17), "That an epiſtle aſcribed to Pope Calixtus probably gave occaſion to that idle fable of St. Peter's being the porter of heaven. For the author of it, exciting people to ſeveral Chriſtian duties, promiſes them the reward of eternal glory by Jeſus Chriſt, and that St. Peter ſhould open to them the gates of glory. Theſe (ſays he) are mere dreams

But that which does them greateſt harm,
Their ſpiritual gizzards are too warm,
Which puts the over-heated ſots
In fever ſtill like other goats;
For though the whore bends heretics,
With flames of fire, like crooked ſticks,
Our ſchiſmatics ſo vaſtly differ,
Th' hotter th' are, they grow the ſtiffer;
Still ſetting off their ſpiritual goods
With fierce and pertinacious feuds.

dreams of old women, to make St. Peter porter of heaven; as if the gates of it were not committed to all the paſtors of the church, with St. Peter." See the tale of Sextus Quintus, Sir Francis Bacon's Apothegms, No. 110, Reſuſcitatio, p. 237.

" Funebre autem ſacrum faciunt pro defunctis (Græci et Rutheni) quod ii ſuffragiis tolerabiliorum animabus locum impetrari ſperant, ubi facilius extremum diem judicii expectare poſſunt: etiam cum aliquis magnæ authoritatis vir moritur; tunc Metropolitanus, ſive Epiſcopus epiſtolam ad Sanctum Petrum ſcribit, ſigillo ſuo, et manus ſubſcriptione munitam, quam ſuper pectus defuncti ponit, dans teſtimonium de bonis piiſque operibus ejus, utique in cœlum facilius poſt diem judicii admitteretur, et Chriſtianæ religionis Catholicæ agnoſcatur, ſubſcribunt."

Rer. Muſcovitar. Comment. a Sigiſmundo, &c. 1600, p. 174.

v. 663, 664. *So he that keeps the gate of hell,—Proud Cerberus, wears three heads as well.*]

" ——— Tenetque inhians tria Cerberus ora."
Virg. Georg. iv. 483.

To this fable Mr. Spenſer alludes, Fairy Queen, book i. canto v. ſt. 34, vol. i. p. 83.

" Before the threſhold dreadful Cerberus
His three deformed heads did lay along,
Curl'd with a thouſand adders venomous,
And lolled forth his bloody, flaming tongue:
At them he 'gan to rear his briſtles ſtrong,
And felly gnare. ———— "

v. 680.

For zeal's a dreadful termagant,
That teaches ſaints to tear and rant,
And Independents to profeſs
The doctrine of dependencies;
Turns meek and ſecret ſneaking ones
To Raw-heads fierce and Bloody-bones;
And not content with endleſs quarrels
Againſt the wicked, and their morals,
The Gibellines, for want of Guelfs,
Divert their rage upon themſelves.
For, now the war is not between
The brethren and the men of ſin,
But ſaint and ſaint to ſpill the blood
Of one another's brotherhood,
Where neither ſide can lay pretence

v. 680. *The doctrine of dependencies.*] I have heard of an Independent teacher, who came to ſubſcribe at the ſeſſions, and being aſked by the gentlemen on the bench of what ſect he was? he told them that he was an Independent: Why an Independent? ſays one of the juſtices. I am called an Independent (ſays he) becauſe I depend upon my bible.

v. 682. *To Raw-heads fierce, and Bloody-bones.*] The author of a Dialogue between Timothy and Philatheus (Introduction, p. 33), ſpeaking of that barbarous cuſtom among the Heathens of ſacrificing their children: "It came to paſs with ſome of them (ſays he), that they made nothing to bake and ſtew their children, without pepper and ſalt; and to invite ſuch of their gods as they beſt liked to the entertainment. This gave riſe to the natural apprehenſions all our little ones have of raw heads and bloody bones. And, I muſt needs tell you, I ſhould not have liked it myſelf; but ſhould have took to my heels at the firſt ſound of the ſtew-pan; and, beſides that, have had a mortal averſion to minched meat ever after."

v. 685. *The Gibellines for want of Guelfs.*] Monteth of Salmonet (ſee his Hiſtory of the Troubles of Great Britain, tranſlated,

2d

To liberty of conſcience,
Or zealous ſuffering for the cauſe,
To gain one groat's worth of applauſe;
For, though endur'd with reſolution,
'Twill ne'er amount to perſecution:
Shall precious ſaints, and ſecret ones,
Break one another's outward bones,
And eat the fleſh of bretheren,
Inſtead of kings and mighty men?
When fiends agree among themſelves,
Shall they be found the greater elves?
When Bell's at union with the Dragon,
And Baal-Peor friends with Dagon;
When ſavage bears agree with bears,
Shall ſecret ones lug ſaints by th' ears,

2d edit. 1739, in folio, p. 23) compares the Covenanters and Anti-Covenanters to the Guelfs and Gibellines. Theſe were two oppoſite factions in Italy, that engaged againſt each other, in the thirteenth century, one in behalf of the Emperor, and the other in behalf of the Pope.

Factiones Guelforum pro Pontifice, et Gibellinorum pro Cæſare in Italia oriuntur, 1245, Chronograph. Eccleſiæ Chriſtianæ a Henrico Pantaleone, Baſileæ, 1568, p. 99; Sledani Comment. lib. xiv. p. 294, edit. Francofurti ad Mænum. 1568; Naucleri Chronograph. vol. ii. p. 827; Notit Romani Germanic. Imperii, lib. iv. cap. iv. p. 205, &c.; Jo. Dubravii Olomuzenſis Epiſcopi, Hiſtor. Boiemic. lib. xv. p. 143; Whetſtone's Engliſh Mirrour, 1586, lib. i. ch. ix. p. 65; Puffendorf's Introduction to the Hiſtory of Europe, 6th edit. p. 310, 643, 644, &c.

Dr. Heylin obſerves (Coſmography, edit. 1670, p. 130), "That ſome are of opinion, that the fiction of elfs and goblins, whereby we uſed to fright young children, was derived from Guelfs and Gibbelines." Vide Skinneri Etymolog. Linguæ Anglicanæ, ſub voce Goblins.

v. 705. *When ſavage bears agree with bears.*]

And not atone their fatal wrath,
When common danger threatens both?
Shall maſtiffs, by the collars pull'd,
Engag'd with bulls, let go their hold,
And ſaints, whoſe necks are pawn'd at ſtake,
No notice of the danger take?
But though no power of heaven or hell
Can pacify fanatic zeal,
Who would not gueſs there might be hopes,
The fear of gallowſes and ropes,
Before their eyes, might reconcile
Their animoſities a while,
At leaſt until th' had a clear ſtage,
And equal freedom to engage,
Without the danger of ſurpriſe
By both our common enemies?
This none but we alone could doubt,
Who underſtand their workings-out,
And know 'em, both in ſoul and conſcience,
Giv'n up t' as reprobate a nonſenſe

" ——————Quando——————
Indica tigris agit cum rabida tigride pacem
Perpetuam: Sævis inter ſe convenit urſis."
Juvenal, ſat. xv. 163, 164.

" Tiger with tiger, bear with bear you'll find
In leagues offenſive and defenſive join'd." Dryden.

" Bears do agree with their own kind;
But he was of ſuch a cruel mind,
He kill'd his brother cobbler before he had din'd."
An Hymn to the Gentle Craft, or Hewſon's Lamentation,
Collection of Loyal Songs, vol. ii. No. 54.

v. 733.

As ſpiritual outlaws, whom the power
Of miracle can ne'er reſtore.
We, whom at firſt they ſet up under,
In revelation only of plunder,
Who ſince have had ſo many trials
Of their encroaching ſelf-denials,
That rook'd upon us with deſign
To out-reform, and undermine;
Took all our intereſts and commands
Perfidiouſly out of our hands;
Involv'd us in the guilt of blood,
Without the motive-gains allow'd,
And made us ſerve as miniſterial,
Like younger ſons of father Belial.
And yet for all th' inhuman wrong,
Th' had done us, and the cauſe ſo long,
We never fail'd to carry on
The work ſtill, as we had begun;
But true and faithfully obey'd,
And neither preach'd them hurt, nor pray'd;

v. 733. *That rook'd upon us with deſign.*] Theſe pretended ſaints at length, by their quarrels, fairly played the game into the hands of the Cavaliers; and I cannot but compare them to thoſe wiſe-acres who found an oyſter, and, to end the diſpute, put it to a traveller paſſing by to determine which had the better right to it? "The arbitrator very gravely takes out his knife, and opens it, the plaintiff and defendant at the ſame time gaping at the man to ſee what would come on it. He looſens the fiſh, gulps it down, and, as ſoon as ever the morſel was gone the way of all fleſh, wipes his mouth, and pronounces judgment. My maſters (ſays he, with the voice of authority), the court has ordered each of you a ſhell without coſts; and ſo pray go home again, and live peaceably among your neighbours." L'Eſtrange's Fables, part i. fab. 411.

Nor troubled them to crop our ears,
Nor hang us like the cavaliers;
Nor put them to the charge of gaols,
To find us pillories and cart's-tails,
Or hangman's wages, which the ſtate
Was forc'd (before them) to be at;
That cut, like tallies to the ſtumps,
Our ears for keeping true accompts,
And burnt our veſſels, like a new
Seal'd peck, or buſhel, for being true;
But hand in hand, like faithful brothers,
Held for the cauſe againſt all others,
Diſdaining equally to yield
One ſyllable of what we held.

v. 751. *Or hangman's wages.*] Thirteen pence half-penny have uſually been called hangman's wages.

" For half of thirteen pence half-penny wages,
I would have clear'd all the town cages,
And you ſhould have been rid of all the ſages.
I and my gallows groan."

The Hangman's laſt Will and Teſtament, Loyal Songs, vol. ii. p. 238. To this probably the author of a tract, entitled, The Marquis of Argyle's laſt Will and Teſtament, publiſhed 1661, p. 5, alludes, " *Item*, to all the old Preſbyterian ſerpents, that have ſlipt their ſkins, and are winding themſelves into favour in the a-la-mode caſſock,——I bequeath to each a Scotch thirteen pence half-penny, for the uſe of Squire Dun (the hangman), who ſhall ſhew them ſlip for ſlip." Hugh Peters, in a tract entitled, A Word to the Army, and two Words to the Kingdom, 1647, prop. 19, adviſes, " That poor thieves may not be hanged for thirteen pence half-penny, but that a galley may be provided to row in the river or channel, to which they may be committed, or employed in draining lands, or baniſhed."

I cannot really ſay, whence that ſum was called hangman's wages, unleſs in alluſion to the Halifax law, or the cuſtomary law of the foreſt of Hardwick, by which every felon, taken within the

And though we differ'd now and then
'Bout outward things, and outward men,
Our inward men, and conſtant frame
Of ſpirit, ſtill were near the ſame.
And till they firſt began to cant,
And ſprinkle down the covenant,
We ne'er had call in any place,
Nor dream'd of teaching down free grace;
But join'd our gifts perpetually
Againſt the common enemy.
Although 'twas ours and their opinion,
Each other's church was but a Rimmon:
And yet for all this goſpel union,
And outward ſhew of church-communion,

the liberty or precincts of the ſaid foreſt, with goods ſtolen to the value of thirteen pence half-penny, ſhould, after three market days in the town of Halifax, after his apprehenſion and condemnation, be taken to a gibbet there, and have his head cut off from his body. See Mr. Wright's Hiſtory of Halifax, 1738, p. 87.

To this John Taylor alludes, in his poem, entitled, A very merry wherry ferry Voyage, Works, p. 12.

" At Halifax, the law ſo ſharp doth deal,
That whoſo more than thirteen pence doth ſteal,
They have a gin, that, wondrous quick and well,
Sends thieves all headlong into heaven or hell."

v. 765. *And till they firſt began to cant.*] From Mr. Andrew Cant, and his ſon Alexander, ſeditious preaching and praying in Scotland was called canting. Mercurius Publicus, No. 9, p. 1632, 1633, 1661; Impartial Examination of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 126.

v. 771, 772. *Although 'twas ours and their opinion,—Each other's church was but a Rimmon.*] See a remarkable inſtance in proof from Mr. Long's book, entitled, No Proteſtant, but Diſſenter's Plot; Impartial Examination of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 217, &c.; and John Abell's Letter, Thurloe's State Papers, vol. ii. p. 582.

They'd ne'er admit us to our ſhares
Of ruling church or ſtate affairs;
Nor give us leave t' abſolve, or ſentence
T' our own conditions of repentance;
But ſhar'd our dividend o' the crown,
We had ſo painfully preach'd down;
And forc'd us, though againſt the grain,
T' have calls to teach it up again:
For 'twas but juſtice to reſtore
The wrongs we had receiv'd before;
And, when 'twas held forth in our way,
W' had been ungrateful not to pay:
Who, for the right w' have done the nation,
Have earn'd our temporal ſalvation,
And put our veſſels in a way
Once more to come again in play.
For if the turning of us out
Has brought this providence about;
And that our only ſuffering

v. 781, 782. *And forc'd us, though againſt the grain,—T' have calls to teach it up again.*] Alluding either to the Preſbyterian plot 1651, to reſtore the King, called Love's Plot; for which Mr. Love, Mr Jenkins, Mr. Caſe, Mr. Drake, Preſbyterian miniſters, with ſome of the laity, were ſeized and impriſoned; ſee Echard's Hiſtory of England, vol. ii. p. 705; and Lord Clarendon's Hiſtory of the Rebellion, vol. iii. p. 337, 338; and for which Mr. Love and Mr. Gibbons were beheaded on Tower-hill, 22d of Auguſt, according to the ſentence of the High Court of Juſtice, Whitlock's Mem, 2d edit. p. 503—all the reſt were pardoned, Whitlock, ibid. p. 511: or to the attempt of the Scots to reſtore him, after he had taken the covenant, and been crowned at Scoon, Jan. 1, 1650-1.

Their behaviour towards him is notably girded, in the following lines:

"Now

Is able to bring in the King:
What would our actions not have done,
Had we been ſuffer'd to go on?
And therefore may pretend t' a ſhare,
At leaſt in carrying on the affair.
But whether that be ſo, or not,
W' have done enough to have it thought;
And that's as good as if w' had done't,
And eaſier paſs'd upon account:
For, if it be but half deny'd,
'Tis half as good as juſtify'd.
The world is nat'rally averſe
To all the truth it ſees or hears,
But ſwallows nonſenſe, and a lie,
With greedineſs and gluttony;
And though it have the pique, and long,
'Tis ſtill for ſomething in the wrong;
As women long, when they're with child,
For things extravagant and wild;

" Now for the King the zealous kirk
'Gainſt the Independent bleats,
When as, alas! their only work
Is to renew old cheats:
If they can ſit, vote what they liſt,
And cruſh the new ſtates down;
Then up go they, but neither Chriſt
Nor King ſhall have his own."
Sir John Birkenhead revived, p 20.

v. 809. *And though it have the pique, and long.*] The *pica* is a depraved and longing appetite of women with child, or girls in the green ſickneſs. See *Pica* and *Citta*, Blanchard's Phyſical Dictionary.

v. 811, 812. *As women long when they're with child,—For things extravagant and wild.*] Dr. Daniel Turner, in his book,

For meats ridiculous and fulſome,
But ſeldom any thing that's wholeſome;
And, like the world, men's jobbernoles,
Turn round upon their ears, the poles:
And what they're confidently told,
By no ſenſe elſe can be control'd.
And this, perhaps, may prove the means
Once more to hedge in providence.
For as relapſes make diſeaſes
More deſp'rate than their firſt acceſſes:

De Morbis Cutaneis, cap. xii. has given ſome very remakable inſtances of this kind: and, among the reſt, one from Langius, (upon the credit of that author) of a woman longing to bite the naked ſhoulder of a baker paſſing by her; which rather than ſhe ſhould loſe, the good-natured huſband hires the baker, at a certain price: accordingly, when the big-bellied woman had taken two morſels, the poor man, unable to hold out a third, would not ſuffer her to bite again: for want of which ſhe bore (as the ſtory goes) one dead child, with two living.

Wolfius (Lection. Memorab. par. ii. p. 916) gives the following more remarkable (but barbarous) account, in the year 1580. "Iſthuc ætatis Bretteburgi mulier gravida, deſiderio ſui mariti capta, ac accenſa edendi, cum noctu jugulavit. Et mortui ſic brachium ac latus ſiniſtrum cingulo tenus devoravit. Reliqua ſale condita repoſuit: volens et illa comedere. Interea vero tres peperit filios, et perpetuo clauditur carcere." Imp. Rad. II. Pap. Greg. XIII. See Sir Kenelm Digby's Diſcourſe concerning the Powder of Sympathy. The merrieſt kind of longing was that mentioned by Ben Jonſon, Bartholomew Fair, act i. ſc. vi. of the lady who longed to ſpit in the great lawyer's mouth after an eloquent pleading. Theſe unreaſonable longings are expoſed, Spectator, No. 326; and the privileges allowed the big-bellied women, that longed in Spain, are mentioned, Lady's Travels into Spain, part ii. letter ix. p. 153.

v. 815. *And like the world, mens jobbernoles.*] Vid. Skinneri Lexic. Etymologic. and Rabelais's Works, paſſim.

v. 819, 820. *And this, perhaps, may prove the means—Once more to hedge in providence.*] A remarkable inſtance of this we find in a Book of Pſalms, fitted, as the title page ſays, for the ready uſe of all good Chriſtians; printed by an order of the committee

If we but get again in power,
Our work is eaſier than before;
And we more ready and expert
I' th' myſtery, to do our part.
We, who did rather undertake
The firſt war to create, than make;
And, when of nothing 'twas begun,
Rais'd funds, as ſtrange, to carry't on;
Trepann'd the ſtate, and fac'd it down,
With plots and projects of our own:

mittee of Commons for printing, April 2, 1644, ſigned John White, Pſ. xciv. 7, p. 193.

"The Lord yet ſhall not ſee, they ſay,
Nor Jacob's God ſhall note."

There is a marginal explanation of Jacob's God——the God of the Puritans. Miſerable Cavaliers indeed! if they were neither to have a king left them on earth, nor a God in heaven. (Mr. S. W.)

v. 830. *Rais'd funds, as ſtrange, to carry't on.*] See an account of their remarkable funds, Walker's Hiſtory of Independency, part i. p. 7, &c.; Impartial examination of Mr. Neal's 3d vol. of the Hiſtory of the Puritans, p. 41, to 47, incluſive. Mr. Walker obſerves, Hiſtory of Independency, part ii. 253, "That there was an exciſe upon all that was eat, drank, or worn." See a farther account of their unreaſonable taxes, Hiſtory of Independency, part iii. p. 7; and in a tract, entitled, London's Account, or a calculation of the arbitrary and tyrannical exactions, taxations, impoſitions, exciſes, contributions, ſubſidies, twentieth parts, and other aſſeſſments within the lines of communication, during the four years of this unnatural war, imprinted in the year 1647, thus calculated, p. 11, "That the annual revenue, they ſay, is eleven hundred thouſand pounds a year; but I place (ſays he) but one million." The taxes, &c. raiſed by the rebels, 4,378,100l. which for the four years is 17,512,400l. See Loyal Convert, Oxford, 1644, p. 13.

v. 831, 832. *Trepann'd the ſtate, and fac'd it down,—With plots and projects of our own.*] Sir Roger L'Eſtrange calls it the old cheat of creating new plots, Apology, p. 57. It was their conſtant

And, if we did ſuch feats at firſt,
What can we now we're better vers'd?
Who have a freer latitude,
Than ſinners give themſelves, allow'd:
And therefore likelieſt to bring in,
On faireſt terms, our diſcipline,
To which it was reveal'd long ſince
We were ordain'd by providence;
When three ſaints ears, our predeceſſors,
The cauſe's primitive confeſſors,
Being crucify'd, the nation ſtood
In juſt ſo many years of blood,
That, multiply'd by ſix, expreſs'd
The perfect number of the beaſt,
And prov'd that we muſt be the men,
To bring this work about again;
And thoſe who laid the firſt foundation,
Complete the thorough reformation:

ſtant practice, when they had any remarkable point to carry, to pretend there was a plot on foot to ſubvert the conſtitution. See Lord Clarendon's Hiſtory of the Rebellion, vol. i. p. 208, 209, 210; Impartial Examination of Mr. Neal's 2d vol. of the Hiſtory of the Puritans, p. 255. Mr. Walker obſerves of them (Hiſtory of Independency, part i. p. 77), "That, from the beginning, they made lies their refuge." And elſewhere (ibid. p. 147), "That they forged conſpiracies and falſe news, to carry on their baſe deſigns." "Their greateſt maſter-piece (ſays the writer of a tract, entitled, The true Informer, 1643, p. 9) is to forge counterfeit news, and to divulge and diſperſe it as far as they can, to amuſe the world, for the advancement of their deſigns, and ſtrengthening their party." See an account of one of their ſham plots, Second Part of the Hiſtory of Independency, p. 67; of a ſham plot in Dorſetſhire ſmelt out by Oliver and his blood-hounds, id. ib. p. 229;

For who have gifts to carry on
So great a work but we alone?
What churches have ſuch able paſtors,
And precious, powerful, preaching maſters?
Poſſeſs'd with abſolute dominions
O'er brethren's purſes and opinions?
And truſted with the double keys
Of heav'n and their ware-houſes;
Who, when the cauſe is in diſtreſs,
Can furniſh out what ſums they pleaſe,
That brooding lie in bankers hands
To be diſpos'd at their commands,
And daily increaſe and multiply,
With doctrine, uſe, and uſury:
Can fetch in parties (as, in war,
All other heads of cattle are,)
From th' enemy of all religions,
As well as high and low conditions,

p. 229; variety of inſtances, in a tract, entitled, Perſecutio Undecima, reprinted in folio 1681, p. 33; Mr. Symmons's Vindication of King Charles I. 8vo. p 253; Sir Philip Warwick's Memoirs, p. 205; Preſbyterian Prejudice diſplayed, in anſwer to Mr. Benjamin Bennet's Memorial of the Reformation, 1722, p. 58.

v. 841. *When three ſaints ears*, &c.] * Burton, Pryn, and Baſtwick, three notorious ringleaders of the factions, juſt at the beginning of the late horrid rebellion.

v. 853, 854. *What churches have ſuch able paſtors,—And precious, powerful, preaching maſters?*] What ſort of preachers theſe were may be judged from their ſermons, before the two houſes at Weſtminſter, from the breaking out of the rebellion, to the murder of the King. Extracts from them in a tract, entitled, A Century of eminent Preſbyterian Preachers, and Sir Roger L'Eſtrange's Diſſenters Sayings, in two parts. As to their learning

And ſhare them from blue ribbands down
To all blue aprons in the town:
From ladies hurried in calleches,
With cornets at their footmen's breeches,
To bawds as fat as Mother Nab;
All guts and belly, like a crab.
Our party's great, and better ty'd
With oaths, and trade, than any ſide;
Has one conſiderable improvement,

and caſuiſtry, the reader may find ſome curious ſpecimens in the firſt edition of the Aſſembly's Annotations upon the Bible, publiſhed in folio 1645. Their note on Jacob's kids, Gen. xvii. 9. *Two good kids.*] "Two kids (ſay they) ſeem too much for one diſh of meat for an old man; but, out of both, they might take the choiceſt parts to make it dainty; and the juice of the reſt might ſerve for ſauce, or for the reſt of the family, which was not ſmall."

And they obſerve upon Herod's cruelty, Matt. ii. 16, *Sent forth.*] "Soldiers to kill the children without any legal trial."

v. 869, 870. *And ſhare them, from blue ribbands down—To all blue aprons in the town.*] Alluding to the many preachers in blue aprons in thoſe times: This ſecret we learn from the following paſſages in Cleveland: In the firſt of theſe he repreſents a fanatic within Chriſt-church, Oxford, diſliking every thing there, before it was reformed by plunder and ſequeſtration:

"——— Shaking his head
To ſee no ruins from the floor to th' lead;
To whoſe pure noſe our cedar gave offence,
Crying it ſmelt of Papiſts franckincenſe:
Counting our tapers works of darkneſs, and
Chuſing to ſee prieſts in blue aprons ſtand,
Rather than with copes."——

In the other paſſage, the ſcene is of himſelf, in a very different place:

"And firſt, to tell you, muſt not be forgot,
——————— How I did trot,

With

To double fortify the cov'nant:
I mean our covenant, to purchaſe
Delinquents titles, and the churches:
That paſs in ſale, from hand to hand,
Among ourſelves, for current land:
And riſe and fall like Indian actions,
According to the rate of factions.
Our beſt reſerve for reformation,
When new out-goings give occaſion,

With a great zealot to a lecture;
Where I a tub did view
Hung with an apron blue,
'Twas the preacher's I conjecture:
His uſe and doctrine too
Was of no better hue,
Though he ſpake in a tone moſt mickle."

Loyal Songs, vol. i. p. 132.

From hence we may illuſtrate our poet's meaning, couched in that part of the character of his hero's religion—'Twas Preſbyterian true blue, Part I. Canto i. v. 191. (Mr. B.)

" This makes our blue lecturers pray, preach, and prate,
Without reaſon or ſenſe, againſt church, king, or ſtate,
To ſhew the thin lining of his twice cover'd pate."

The Power of Money, Loyal Songs, &c. vol. i. p. 62.

See an account of the Blue-apron Committee at Reading, Mercurius Ruſticus, No. 4, p. 44.

v. 873, 874. *To bawds as fat as mother Nab,—All guts and belly, like a crab.*] Alluding probably to ſome noted ſtrumpet in thoſe times. Gayton (Notes upon Don Quixote, book iii. chap. ii. p. 72) thus deſcribes Maritornes: " She was a ſow of the largeſt breed, ſhe was an elephant in head and ears; her belly of a capacity for a cellar, two ſtands of ale might find room therein, and a century of ſpickets." See Ben Jonſon's Urſula, Bartholomew Fair, paſſim, and Sir Fopling Flutter's deſcription of the orange wench, whom he ſalutes with the pretty phraſe of Double-tripe, Spect. No. 65; Dromio's account of Nell the kitchen-wench, Shakeſpeare's Comedy of Errors; and Bulwer's Artificial Changeling, ſc. xxiv. p. 480, &c.

v. 883. *And riſe or fall, like Indian actions.*] Alluding probably to the ſubſcription ſet on foot at the general court at the Eaſt-India

That keeps the loins of brethren girt,
The covenant (their creed) t' aſſert;
And, when th' have pack'd a parliament,
Will once more try th' expedient;
Who can already muſter friends,
To ſerve for members to our ends.
That repreſent no part o' th' nation,
But Fiſher's-Folly congregation;
Are only tools to our intrigues,
And ſit like geeſe to hatch our eggs,
Who, by their preſidents of wit,
T' out-faſt, out-loiter, and out-ſit,

India houſe, October 19, 1657, Mercurius Politicus, No. 387, p. 56, &c.

v. 888. *The covenant (their creed) t' aſſert.*] The author of Lex Talionis, printed in the year 1647, p. 3, Pub. Lib. Cambr. xix. 9, 3, takes the following freedom with the covenant: "Give me leave to tell you what your covenant was at firſt, and what it is now: It was firſt, by virtue of enchantment, a louſy threadbare Scots chaplain, who, growing weary of the ſlender ſtipend of a bare Scots mark per annum, came over into England to ſeek its farther advancement, where it became a tub preacher, and ſo, rendering itſelf capable of holy orders, did take upon it to teach and preach upon its own accord.

"The firſt attempt by which this covenant ſought to ingratiate itſelf into the people was by conſummating a marriage betwixt the committees: The match was privately contracted in the cloſe committee, and afterwards ſolemnly publiſhed by legiſlative power, which marriage being thus accompliſhed, without the approbation of his Majeſty, without the licence of our church, and without conſent of our laws, I doubt not but it may be made null by a bill of divorce. And, for the farther puniſhment of your covenant, let it be baniſhed out of this kingdom for ever, and let it be confined to the utmoſt part of Scotland, there to pine and waſte itſelf away upon its own dunghill."

v. 894.

Can order matters under-hand,
To put all buſineſs to a ſtand:
Lay public bills aſide, for private,
And make 'em one another drive out;
Divert the great and neceſſary,
With trifles to conteſt and vary;
And make the nation repreſent,
And ſerve for us, in parliament;
Cut out more work than can be done
In Plato's year, but finiſh none,
Unleſs it be the bulls of Lenthal,
That always paſs'd for fundamental;

v. 894. *But Fiſher's-Folly congregation.*] Sir Roger L'Eſtrange (Key to Hudibras) obſerves, that a meeting-houſe was built by one Fiſher, a ſhoemaker, which, at the Reſtoration, was pulled down by ſome of the loyaliſts; and then, lying uſeleſs, it was called Fiſher's-Folly. But he is miſtaken: for Dr. Fuller (Worthies, 1662, p. 197), explaining ſome London proverbs, among the reſt, has the two following lines,

" Kirby's caſtle, and Megſe's glory,
Spinola's pleaſure, and Fiſher's folly;"

and obſerves (from Stow's Survey, p. 175), " that the laſt was built by Jaſper Fiſher, free of the goldſmiths company, one of the ſix clerks in chancery, and a juſtice of the peace, who being a man of no great wealth (as indebted to many) built here a beautiful houſe, with gardens of pleaſure, and bowling alleys about it, called Devonſhire Houſe at this day."

v. 898. *To out-faſt.*] Dr. South obſerves (Sermons, vol. iv. p. 175), " That their faſts uſually laſted from ſeven in the morning till ſeven at night; that the pulpit was always the emptieſt thing in the church; and there was never ſuch a faſt kept by them but their hearers had cauſe to begin a thankſgiving as ſoon as they had done."

v. 907. *Cut out more work*, &c.] * Plato's year, or the grand revolution of the entire machine of the world, was accounted 4000 years.

v. 909. *The bulls of Lenthal.*] Mr. Lenthal was Speaker to that Houſe

Can ſet up grandee againſt grandee,
To ſquander time away and bandy;
Make lords and commoners lay ſieges
To one another's privileges:
And, rather than compound the quarrel,
Engage, to th' inevitable peril
Of both their ruins, th' only ſcope
And conſolation of our hope;
Who, though we do not play the game,
Aſſiſt as much by giving aim.
Can introduce our ancient arts,
For heads of factions, t' act their parts;
Know what a leading voice is worth,
A ſeconding, a third, or fourth;
How much a caſting voice comes to,
That turns up trump, of Ay or No;
And, by adjuſting all at th' end,
Share every one his dividend.

Houſe of Commons which began the rebellion, murdered the King, becoming then but the rump or fag-end of a houſe, and was turned out by Oliver Cromwell, reſtored after Richard was outed, and at laſt diſſolved themſelves at General Monk's command; and, as his name was ſet to the ordinances of this houſe, theſe ordinances are here called the bulls of Lenthal, in alluſion to the Pope's bulls, which are humorouſly deſcribed by the author of a Tale of a Tub, p. 99.

v. 923. *Know what a leading voice is worth*, &c.] Ben Jonſon merrily obſerves (Diſcoveries, edit. 1640, p. 95), "That ſuffrages in parliament are numbered, not weighed: Nor can it be otherwiſe in thoſe public councils where nothing is ſo unequal as the unequality; for there, how odd ſoever mens brains or wiſdom are, their power is always even and the ſame."

An art that ſo much ſtudy coſt,
And now's in danger to be loſt,
Unleſs our ancient virtuoſos,
That found it out, get into th' houſes.
Theſe are the courſes that we took
To carry things by hook or crook;
And practis'd down from forty-four,
Until they turn'd us out of door:
Beſides the herds of boutefues,
We ſet on work, without the houſe;
When every knight and citizen,
Kept legiſlative journeymen,
To bring them in intelligence,
From all points of the rabble's ſenſe;
And fill the lobbies of both houſes
With politic important buzzes:
Set up committees of cabals
To pack deſigns without the walls;

v. 932. ——————— *get into th' houſes*] Alluding to the ſecluded members, who endeavoured to get into the houſe when Richard Cromwell was ſet aſide, and the Rump reſtored, 1659. See Echard's Hiſtory of England, vol. ii. p. 842; Sir Gilbert Gerard, on this occaſion, brought an action againſt Colonel Alured, for denying him admiſſion. Ludlow's Memoirs, vol. ii. p. 841.

v. 934. ——— *by hook or crook.*] Judge Crook and Hutton were the two judges who diſſented from their ten brethren in the caſe of ſhip-money, when it was argued in the Exchequer (ſee Echard, vol. ii. p. 128), which occaſioned the wags to ſay, that the King carried it by Hook, but not by Crook. See Sancho's way of explaining this expreſſion, Don Quixote, vol. iv. chap. lxxiii. p. 718.

v. 945. *Set up committees of cabals.*] A ſneer probably upon Clifford, Aſhley, Burlington, Arlington, Lauderdale, who were called

Examine, and draw up all news,
And fit it to our preſent uſe;
Agree upon the plot o' the farce,
And every one his part rehearſe,
Make Q's of anſwers, to way-lay
What th' other parties like to ſay:
What repartees, and ſmart reflections,
Shall be return'd to all objections:
And who ſhall break the maſter-jeſt,
And what, and how, upon the reſt:
Help pamphlets out, with ſafe editions,
Of proper ſlanders and ſeditions:
And treaſon for a token ſend,
By letter to a country friend;
Diſperſe lampoons, the only wit
That men, like burglary, commit;
With falſer than a padder's face,
That all its owner does betrays,
Who therefore dares not truſt it, when
He's in his calling to be ſeen:

called the CABAL in King Charles II.'s time, from the initial letters of their names. See Echard, vol. iii. p. 251.

v. 961, 962. *Diſperſe lampoons, the only wit—That men, like burglary, commit.*] Lampoon, in French, ſignifies a drunken ſong: and to lampoon one is to treat him with ridicule in a libel or ſatire, which is compared here to burglary, as being publiſhed clandeſtinely, and without a name.

v. 969, 970. *Be ſure to keep up congregations,—In ſpite of laws and proclamations.*] See an account of the King's proclamations againſt keeping up conventicles in the years 1668, 1669, Echard's Hiſtory of England, vol. iii. p. 224, 238; and their manner of eluding them, George Fox's Journal, p. 314.

v. 971.

Diſperſe the dung on barren earth,
To bring new weeds of diſcord forth;
Be ſure to keep up congregations,
In ſpite of laws and proclamations:
For charlatans can do no good,
Until they're mounted in a crowd;
And, when they're puniſh'd, all the hurt
Is but to fare the better for't;
As long as confeſſors are ſure
Of double pay for all th' endure;
And what they earn in perſecution,
Are paid t' a groat in contribution.
Whence ſome tub-holders-forth have made
In powd'ring-tubs their richeſt trade;
And, while they kept their ſhops in priſon,
Have found their prices ſtrangely riſen:
Diſdain to own the leaſt regret,
For all the Chriſtian blood w' have let;
'Twill ſave our credit, and maintain
Our title to do ſo again;

v. 971. *For charlatans can do no good.*] Charlatan is an empyric or quack, who retails his medicines on a public ſtage. Tom Coryat obſerves (Crudities, p. 274), that ciarlatanoes, or ciarlatans, in Latin are called Circulatores, and Agyrtæ, from the Greek word ἀγείρειν, which ſignifies to draw company together, for which Venice was very famous. See more, Pancirolli de Reb. Memorab. par. poſt. tit. i. p. 50; Chambers's Cyclopædia.

v. 995, 996. *Prevail'd a while, but 'twas not long—Before from world to world they ſwung.*] Dr. South remarks upon the Regicides (Sermon on the 29th of May, vol. v. p. 275), "That ſo ſure did they make of heaven, and ſo fully reckoned themſelves in the high road thither, that they never ſo much as thought that their ſaintſhips ſhould take Tyburn in the way."

That needs not coſt one dram of ſenſe,
But pertinacious impudence.
Our conſtancy t' our principles,
In time will wear out all things elſe;
Like marble ſtatues, rubb'd in pieces,
With gallantry of pilgrims kiſſes:
While thoſe who turn and wind their oaths,
Have ſwell'd and ſunk, like other froths;
Prevail'd a while, but 'twas not long
Before from world to world they ſwung:
As they had turn'd from ſide to ſide,
And, as the changelings liv'd, they dy'd.
This ſaid, th' impatient ſtates-monger
Could now contain himſelf no longer;
Who had not ſpar'd to ſhew his piques,
Againſt th' haranguer's politics,
With ſmart remarks, of leering faces,
And annotations of grimaces,

v. 1004. *Grimaſhes*, firſt edit. 1674, altered 1684.

v. 1005, 1006. *After h' had adminiſter'd a doſe—Of ſnuff mundungus to his noſe.*] From hence it is plain how long that fooliſh and pernicious cuſtom of ſnuff-taking has prevailed here in England; which is merrily expoſed by Dr. Baynard, Hiſtory of Cold Baths, part ii. p. 198. "And now (ſays he) another naſty ſnuffling invention is lately ſet on foot, which is ſnuff-taking; which hangs on their noſtrils, &c. as if it were the excrements of maggots tumbled from the head through the noſe. I have read, I think it is in Sir John Chardin's travels, that there is a kingdom in the Eaſt Indies, called Botan, where the ſubjects hold the prince in ſuch eſteem and reverence, that they dry and powder his excrements, and uſe it as a great rarity to ſtrew on meats, and garniſh diſhes with, as we do ours with grated bread, nutmeg, &c. And, I vow, I never ſee a ſnuff-box in a man's hand, but I think of a Botanian, &c." Montaigne obſerves (Eſſays, vol. i. ch. xxii. p. 135),

After he had adminiſter'd a doſe
Of ſnuff mundungus to his noſe,
And powder'd th' inſide of his ſkull,
Inſtead of the outward jobbernol,
He ſhook it with a ſcornful look
On th' adverſary, and thus he ſpoke:
In dreſſing a calf's head, although
The tongue and brains together go,
Both keep ſo great a diſtance here,
'Tis ſtrange, if ever they come near;
For who did ever play his gambols
With ſuch inſufferable rambles?
To make the bringing in the King,
And keeping of him out, one thing?
Which none could do, but thoſe that ſwore
T' as point-blank nonſenſe heretofore;
That to defend was to invade,
And to aſſaſſinate, to aid:

p. 135), "That there is a nation (alluding probably to Botan) where the moſt eminent perſons about the King ſtoop to take up his ordure in a linen cloth."

Miſſon (New Voyages to Italy, vol. ii. p. 12) takes notice of an order of the Pope's, that no one ſhould take ſnuff at church, with the reaſon why. The Tatler (No. 35) gives this philoſophical reaſon for taking ſnuff: "That it is done only to ſupply, with ſenſation, the want of reflection." See the practice expoſed, Spectator, No. 344. The Spaniards think more favourably of the practice, and preſent ſnuff as a token of friendſhip. Lady's Travels into Spain, part iii. p. 269.

v. 1007. *And powder'd th' inſide of his ſoul.*] In the firſt edition of 1678; altered to *ſkull*, 1684, four years after Mr. Butler's death.

v. 1008. ——————— *outward jobbernol.*] The ſame with great-head, jolter-head, logger-head. See *jobbernowl* and *nowl*, Skinneri Etymologicon, Junii Etymolog. Anglican. *Nowl*, a word often uſed by the tranſlator of Rabelais.

v. 1021, 1022. *That to defend was to invade,—And to aſſaſſinate,*

Unleſs, becauſe you drove him out,
(And that was never made a doubt)
No power is able to reſtore
And bring him in, but on your ſcore.
A ſpiritual doctrine, that conduces
Moſt properly to all your uſes.
'Tis true, a ſcorpion's oil is ſaid
To cure the wounds the vermin made;
And weapons dreſs'd with ſalves reſtore
And heal the hurts they gave before:
But whether Preſbyterians have
So much good nature as the ſalve,
Or virtue in them as the vermin,
Thoſe who have try'd them can determine.

to aid.] This is a ſneer upon Serjeant Wild, who was ſent to Wincheſter to try Rolf, againſt whom Oſborne and Doucet ſwore poſitively to his deſign of aſſaſſinating the King. The Serjeant being bribed to favour and bring him off, obſerved upon their evidence to the jury, "That it was a buſineſs of great importance that was before them; and that they ſhould take heed what they did in it: that there was a time indeed when intentions and words were made treaſon (words were made treaſon without acts, 1649, Hiſtory of Independency, part iii. p. 46), but God forbid it ſhould be ſo now. How did any body know, but that thoſe two men, Oſborne and Doucet, would have made away the King, and that Rolf charged his piſtol to preſerve him?" Lord Clarendon's Hiſtory of the Rebellion, vol. iii. p 180. See Walker's Hiſtory of Independency, part i. p. 76. This Rolf was a ſhoemaker, or one of the gentle craft. Hiſtory of Independency, part i. p. 120.

v. 1029, 1030. ——— *a ſcorpion's oil is ſaid—To cure the wounds the vermin made.*] This is mentioned as a thing certain by Sir Kenelm Digby (Diſcourſe concerning the Cure of Wounds by Sympathy), and by Mouſet, "Medentur enim formicæ, ut ſcorpiones ſuis morſibus, et cum malo medelam pariter afferunt." Inſectorum Theatr. lib. ii. cap. xvi. p. 246. Oleum Scorpionum, S. Bernardi oleum vocatur—"Pectini inunctum valet contra morſus quoſcunque

Indeed, 'tis pity you ſhould miſs
Th' arrears of all your ſervices,
And, for th' eternal obligation
Y' have laid upon the ungrateful nation,
Be us'd s' unconſcionably hard,
As not to find a juſt reward,
For letting rapine looſe, and murther,
To rage juſt ſo far, but no further:
And ſetting all the land on fire,
To burn t' a ſcantling, but no higher:
For venturing to aſſaſſinate
And cut the throats of church and ſtate:
And not be allow'd the fitteſt men
To take the charge of both again:

quoſcunque venenatos." Inſector. Theatr. lib. ii. cap. x. p. 209. See Philoſophical Tranſactions, vol. xxxix. No. 443, p. 318; Dr. Mead's Mechanical Operation of Poiſons. It was obſerved of Athenagoras, a Grecian, that he never felt pain from the bite of the ſcorpion, nor the ſting of the ſpider. Sexti Philoſophi Pyrrhon. Hypotyp. lib. i. p. 17.

v. 1031, 1032. *And weapons dreſs'd with ſalves reſtore,—And heal the hurts they gave before.*] Here again he ſneers the weapon-ſalve: For the manner of applying it, ſee Sir Kenelm Digby's Diſcourſe of the Cure of Wounds by Sympathy, p. 148; Mr. George Sandys's Notes upon Ovid's Metamorphoſis, book xii. p. 230; from the receipt in Grollius's Diſpenſatory, taken from Paracelſus; Fludd's Defence of the Weapon-ſalve, paſſim; Shakeſpeare's Tempeſt, republiſhed by Mr. Dryden, act v. ſc. ii.

v. 1045, 1046. *And ſetting all the land on fire,—To burn to a ſcantling, but no higher.*] Mention is made of an humorous countryman, who bought a barn in partnerſhip with a neighbour of his, and not making uſe of his part, when his neighbour filled his with corn and hay, his neighbour expoſtulating with him upon laying out his money ſo fruitleſsly: "Pray, neighbour, ſays he, never trouble your head: You may do what you will with your part of the barn; but I'll ſet mine on fire."

Eſpecially, that have the grace
Of ſelf-denying gifted face;
Who, when your projects have miſcarry'd,
Can lay them, with undaunted forehead,
On thoſe you painfully trepann'd,
And ſprinkled in at ſecond hand;
As we have been, to ſhare the guilt
Of Chriſtian blood devoutly ſpilt:
For ſo our ignorance was flamm'd,
To damn ourſelves, to avoid being damn'd:
Till finding your old foe, the hangman,
Was like to lurch you at back-gammon,
And win your necks upon the ſet,
As well as ours, who did but bet;
(For he had drawn your ears before,
And nick'd them on the ſelf-ſame ſcore)
We threw the box and dice away,
Before y' had loſt us, at foul play;
And brought you down to rook, and lie,
And fancy only, on the bye;
Redeem'd your forfeit jobbernoles,

v. 1053, 1054, 1055. *Who, when your projects have miſcarried,—Can lay them, with undaunted forehead,—On thoſe you painfully trepann'd.*] Mr. Walker charges the Independent faction (Second Part of the Hiſtory of Independency, p. 42), "That by an impudent fallacy, called tranſlatio criminis, they laid their brats at other mens doors."

v. 1056. *And ſprinkled in at ſecond hand.*] Alluding to their manner of baptiſing, or admitting members into their churches, in oppoſition to the practice of the Anabaptiſts.

At

From perching upon lofty poles;
And reſcu'd all your outward traitors
From hanging up, like aligators:
For which ingeniouſly y' have ſhew'd
Your Preſbyterian gratitude:
Would freely have paid us home in kind,
And not have been one rope behind.
Thoſe were your motives to divide,
And ſcruple, on the other ſide,
To turn your zealous frauds and force
To fits of conſcience, and remorſe,
To be convinc'd they were in vain,
And face about for new again:
For truth no more unveil'd your eyes,
Than maggots are convinc'd to flies:
And therefore all your lights and calls
Are but apocryphal and falſe,
To charge us with the conſequences
Of all your native inſolences;
That to your own imperious wills,
Laid law and goſpel neck and heels:

At Watlington, in Oxfordſhire, there was a ſect called Anointers, from their anointing people before they admitted them into their communion. Dr. Plot's Oxfordſhire, chap. xxxviii. § xxxii.

v. 1065. *For he had drawn your ears before,—And nick'd them on the ſelf-ſame ſcore.*] Alluding to the caſe of Mr. Pryn, who had his ears cropped twice for his ſeditious writings.

v. 1074. *From hanging up, like aligators.*] Aligators are of the crocodile kind, and are frequently hung up in the ſhops of druggiſts and apothecaries.

v. 1086. *Than maggots are convinc'd to flies.*] Thus it ſtands in all editions to 1710 excluſive, and then altered, *Than maggots when they turn to flies.*

Corrupted the Old Teſtament,
To ſerve the New for precedent:
T' amend its errors and defects,
With murther, and rebellion-texts;
Of which there is not any one
In all the book to ſow upon;
And therefore (from your tribe) the Jews
Held Chriſtian doctrine forth, and uſe;
As Mahomet (your chief) began
To mix them in the Alchoran:

v. 1093. *Corrupted the Old Teſtament.*] This was done by a fanatical printer, in the ſeventh commandment, who printed it, "Thou ſhalt commit adultery," and was fined for it in the ſtar-chamber, or high commiſſion court. See Archbiſhop Laud's Trial and Troubles, and Spectator.

v. 1101, 1102. *As Mahomet (your chief) began—To mix them in the Alchoran.*] Mahomet was ſo ignorant, that he could neither write nor read; yet in drawing up the Khoran, commonly called the Alchoran, though he was born and bred a Pagan, "he aſſociated to himſelf a learned Jew born in Perſia, a Rabbin in his ſect, whom Elmacin called by the name of Salman (Dr. Prideaux, Abdallah Elm Salem); but the greateſt aſſiſtance he received was by a Neſtorian monk, called by the weſtern hiſtorians Sergius, and by the eaſtern Bahira, an apoſtate, who had been expelled his monaſtery for his diſorderly life: Such were the architects whom Mahomet employed, for the erecting the new ſyſtem which he projected: The Jew furniſhed him with various hiſtories from the Old Teſtament, blended with the chimeras and dreams of the Talmud, out of which Mahomet, in order to heighten the marvellous, picked out ſome fabulous circumſtances of his own inventing, which are ſtill to be ſeen in the Alchoran: And the Neſtorian monk at the ſame time brought him acquainted with the New Teſtament, and the diſcipline of the church. All this he changed and corrupted with fables, which he borrowed from the pſeudo goſpels and apocryphal books; and it is manifeſt, that he was not unacquainted with the hiſtory of the infancy of Jeſus, and the family of the Virgin Mary." Abbe Vertot's Diſcourſe of the Alchoran: Hiſtory of the Knights of Malta, in folio, edit. 1748, p. 43, &c. See more, Carionis Chronic. de Alchorano, lib.

Denounc'd and pray'd with fierce devotion,
And bended elbows on the cuſhion;
Stole from the beggars all your tones,
And gifted mortifying groans;
Had lights where better eyes were blind,
As pigs are ſaid to ſee the wind:
Fill'd Bedlam with predeſtination,
And Knightſbridge with illumination:
Made children, with your tones, to run for't,
As bad as Bloody-Bones, or Lunsford;

lib. iii. p. 277, edit. folio, 1580; Baumgarten's Travels, Churchill's Voyages, &c. vol i. p. 431, edit. 1732; Walker's Hiſtory of Independency, part i. p. 27. Mahmut the Turkiſh Spy defends it, vol. vii. book iv. letter vi.

" Come, Mahomet, thy turn is next,
New goſpel's out of date;
The Alchoran may prove good text
In our new Turkiſh ſtate;
Thou doſt unto thy prieſts allow
The ſin of full four wives,
Ours ſcarce will be content with now
Five livings, and nine lives.
Thy ſaints and ours are all alike,
Their virtues flow from vice:
No bliſs they do believe and ſeek
But an earthly paradiſe.
A heaven on earth they hope to gain,
But we do know full well,
Could they their glorious ends attain,
This kingdom muſt be hell."
Mercurius Pragmaticus, No. 2, April 11, 1648.

v. 1108. *As pigs are ſaid to ſee the wind.*] See Hudibras at Court, Poſthumous Works, p. 213.

v. 1109. *Fill'd Bedlam with predeſtination.*] Alluding to Oliver's porter. See Leſley's Snake in the Graſs; L'Eſtrange's Reflexion upon the Fable of the Bat, Bramble, and Cormorant, part i. fab. 144.

v. 1112. ——— *or Lunsford.*] It was one of the artifices of the malcontents in the civil wars to raiſe falſe alarms, and to fill the people full of frightful apprehenſions. In particular, they raiſed a terrible outcry of the imaginary danger they con-

While women, great with child, miſcarry'd,
For being to malignants marry'd:
Transform'd all wives to Dalilahs,
Whoſe huſbands were not for the cauſe:

ceived from the Lord Digby and Colonel Lunsford. Lilburn glories upon his trial, for being an incendiary on ſuch occaſions, and mentions the tumult he raiſed againſt the innocent Colonel as a meritorious action: "I was once arraigned (ſays he) before the Houſe of Peers, for ſticking cloſe to the liberties and privileges of this nation, and thoſe that ſtood for them, being one of thoſe two or three men that firſt drew their ſwords in Weſtminſter-hall againſt Colonel Lunsford, and ſome ſcores of his aſſociates: At that time it was ſuppoſed they intended to cut the throats of the chiefeſt men then ſitting in the Houſe of Peers." And, to render him the more odious, they reported that he was of ſo brutal an appetite, that he would eat children (Echard's Hiſtory of England, vol. ii. p. 286), which ſcandalous inſinuation is deſervedly ridiculed in the following lines:

"From Fielding and from Vavaſour,
Both ill-affected men;
From Lunsford eke deliver us,
That eateth up children."

The Parliament Hymns, Collection of Loyal Songs, vol. i. No. 17, p. 38.

Cleveland banters them upon the ſame head:

"The poſt that came from Banbury,
Riding in a blue rocket,
He ſwore he ſaw when Lunsford fell
A child's arm in his pocket."

And, to make this gentleman the more deteſtable, they made horrid pictures of him, as we learn from the following lines of Mr. Cleveland (Rupertiſmus, Works, 1677, p. 67):

"They fear the giblets of his train, they fear
Even his dog, that four-legg'd cavalier;
He that devours the ſcraps which Lunsford makes,
Whoſe picture feeds upon a child in ſtakes."

Mr. Gayton, in banter of this idle opinion (ſee notes on Don Quixote, book iii. chap. vi. p. 103), calls Saturn the very Lunsford of the deities. They might as well have aſcribed to him the appetite of the giant Wide-noſtrils, who ſwallowed windmills with their ſails (Rabelais, vol. i. book iv. chap. 17), or the famous

Zyto

And turn'd the men to ten horn'd cattle,
Becauſe they went not out to battle:
Made tailors 'prentices turn heroes,
For fear of being transform'd to Meroz;

Zyto (conjurer to Wenceſlaus, ſon to the Emperor Charles IV.), who, upon a trial of ſkill at the Duke of Bavaria's court, ſwallowed the Duke's principal conjurer with all he had about him, his dirty ſhoes excepted; and then, for the diverſion of the company, ran with him to a large tub of water, and launched him out to the middle of it. Vide Hiſtoriæ Boiemicæ, lib. xxiii. p. 221, 222, a Jo. Dubravio Epiſcopo Olomuzenſi, Baſilicæ, 1575; Camerarius's Living Library, London, 1621, p. 266; Turkiſh Spy, vol. iv. book iv. chap. ix.; Plain Dealer, publiſhed 1734, vol. i. No. 23. Colonel Lunsford, after all, was a perſon of extraordinary ſobriety, induſtry, and courage, and was killed at the taking of Briſtol by the King, in 1643. (See Echard's Hiſtory of England, vol. ii. p. 425.)

v 1120. ——————————*transform'd to Meroz.*] That text in Judges v. 28, "Curſe ye Meroz, ſaid the angel of the Lord; curſe ye bitterly the inhabitants thereof; becauſe they came not to the help of the Lord againſt the mighty."

The rebellious preachers were wont to ſound often in the ears of the people to make them imagine they ſhould fall under a grievous curſe, if they, as many at leaſt as were fit to make ſoldiers, did not liſt into the parliament army, to fight what theſe hypocritical rebels called, the Lord's battles againſt the mighty; that was, the King and all his friends. (Dr. B.) Stephen Marſhall preached a ſeditious ſermon before the Commons, Feb. 13, 1641, from that text, entitled, Meroz curſed (penes me), to which probably Mr. Butler alludes; or to Mr. Horton's Faſt Sermon before the Peers, December 30, p. 8. See A Century of eminent Preſbyterian Preachers, 1723, p. 41.

"Then curſe ye Meroz in each pulpit did thunder,
To perplex the poor people, and keep them in wonder,
Till all the reins of government were quite broken aſunder."

Song, entitled, The Rump ſerved in with a grand Sallet, ſt. 16, Collection of Loyal Songs, reprinted 1731, vol. ii. p. 179.

The Scots (in their Declaration, Auguſt 10, concerning their expedition into England, p. 8, 9) ſay, "The Lord ſave us from the curſe of Meroz, who came not to help the Lord againſt the mighty." How careful they and their Engliſh brethren were to keep all others from that curſe, appears from the declaration of both kingdoms, 1643, p. 6. "We give (ſay they) public warning to ſuch perſons to reſt no longer upon their neutrality, but

And rather forfeit their indentures,
Than not eſpouſe the ſaints adventures.
Could tranſubſtantiate, metamorphoſe,
And charm whole herds of beaſts, like Orphe-
Inchant the King's and church's lands, [us:
T' obey and follow your commands;
And ſettle on a new freehold,
As Marcly-hill had done of old;
Could turn the covenant, and tranſlate
The goſpel into ſpoons and plate:
Expound upon all merchants caſhes,
And open th' intricateſt places:
Could catechiſe a money-box,
And prove all pouches orthodox;

but to take the covenant, and join with all their power; otherwiſe we do declare them to be public enemies to their religion and country, and that they are to be cenſured and puniſhed as profeſſed adverſaries and malignants." Foulis's Hiſtory of wicked Plots, &c. 2d edit. p. 178, 224.

v. 1127, 1128. *And ſettle on a new freehold,—As Marcly hill had done of old.*] "Near the conflux of the Lug and Wye (Herefordſhire) eaſtward, a hill which they call Marcly-hill, did, in the year 1575, rouſe itſelf as it were out of ſleep, and for three days together ſhoving its prodigious body forward, with a horrible roaring noiſe, and, overturning every thing in its way, raiſed itſelf, to the great aſtoniſhment of the beholders, to a higher place, by that kind of earthquake, I ſuppoſe, which naturaliſts call Braſmatia." Camden's Britannia, edit. 1722, col. 691; Stow's Chronicle, continued by Howes, p. 667.

A like account we meet with of Blackmore in Dorſetſhire, in the year 1587 (Stow, ib. p. 695), and at Weſtram in Kent, 1599 (Stow, ib. p. 782), of the fall of one of the higheſt mountains among the Griſons by an earthquake, in the year 1618, which overwhelmed a borough, or little town, called Pleara, and ſwallowed up the inhabitants, ſo that there was not any trace or ſign left of the place. Perrival's Hiſtory of the Iron Age, part i. p. 88. And the ſinking down of part of a hill near Clogher in Ireland, March 10, 1712-3, Philoſoph. Tranſactions, vol. xxviii. p. 267;

Until the cauſe became a Damon,
And Pythias the wicked Mammon.
And yet, in ſpite of all your charms,
To conjure Legion up in arms,
And raiſe more devils in the rout,
Than e'er y' were able to caſt out;
Y' have been reduc'd, and by thoſe fools,
Bred up (you ſay) in your own ſchools;
Who, though but gifted at your feet,
Have made it plain they have more wit.
By whom you have been ſo oft trepann'd,
And held forth out of all command:
Out-gifted, out-impuls'd, out-done,
And out-reveal'd at carryings-on.

p. 267; and of the uncommon ſinking of the earth at Folkſtone in Kent, 1716, Philoſophical Tranſactions, vol. xxix. No. 349, p. 469, &c.; and the hill of Scarborough is freſh in memory. See accounts of the like kind, Plinii Nat. Hiſt. lib. ii. cap. lxxxiii.; Gryphiandri de Inſulis, Caſu Symplegadum Inſular. cap. xxxi. p. 513; Alſtedii Theſaur. Chronologic. anno 1241, cap. xxxii. p. 306, edit. 1618; Mercurius Politicus, No. 372, p. 7935.

v. 1135, 1136. *Until the cauſe became a Damon,—And Pythias the wicked Mammon.*] Damon and Pythias were two of Pythagoras's followers. When Dionyſius, the tyrant of Syracuſe, had condemned one of them to die, he begged a few days to ſet his houſe in order, and the other willingly offered himſelf in the mean while to ſtay as a pledge, and to die inſtead of his friend, if he returned not at the time appointed: But he came according to appointment to ſuffer death himſelf, and thereby acquit his friend that had engaged for his return. When the tyrant ſaw this faithfulneſs of their friendſhip, he pardoned him that was condemned to die, and deſired that he might be admitted as a third perſon in their friendſhip. (Valer. Maxim. lib. xx. cap. vii; De Amicitia, p. 412, edit. varior. 1651.) See the friendſhip of Niſus and Euryalus, Virgil. Æneid. lib. ix.

"His amor unus erat, pariterque in bella ruebant," &c.

v. 1162.

Of all your diſpenſations worm'd,
Out-providenc'd and out-reform'd;
Ejected out of church and ſtate,
And all things but the people's hate;
And ſpirited out of th' enjoyments
Of precious edifying employments,
By thoſe who lodg'd their gifts and graces
Like better bowlers in your places;
All which you bore, with reſolution,
Charg'd on the account of perſecution;
And though moſt righteouſly oppreſs'd,
Againſt your wills, ſtill acquieſc'd;
And never hum'd and hah'd ſedition,
Nor ſnuffled treaſon, nor miſpriſion.
That is, becauſe you never durſt;
For, had you preach'd and pray'd your worſt,
Alas! you were no longer able
To raiſe your poſſe of the rabble:
One ſingle red-coat ſentinel
Out-charm'd the magic of the ſpell;

v. 1162. *Nor ſnuffled treaſon.*] Alluding to thoſe treaſonable ſermons before the two houſes from 1641 to 1648, in number between two and three hundred.

Mr. Butler, in his Geneva Ballad, girds them for ſpeaking through the noſe, Remains, 1727, p. 46.

"To draw in proſelytes, like bees,
With pleaſing twang, he tones his proſe,
He gives his handkerchief a ſqueeze,
And draws John Calvin through his noſe."

And in his poem, entitled, Oliver's Court, Remains:

"If he be one of the eating tribe,
Both a Phariſee and Scribe,

And

And, with his ſquirt-fire could diſperſe
Whole troops with chapter rais'd and verſe:
We knew too well thoſe tricks of yours,
To leave it ever in your powers;
Or truſt our ſafeties or undoings
To your diſpoſing of out-goings;
Or to your ordering providence,
One farthing's worth of conſequence.
For had you power to undermine,
Or wit to carry a deſign,
Or correſpondence to trepan,
Inveigle, or betray one man;
There's nothing elſe that intervenes,
And bars your zeal to uſe the means;
And therefore wondrous like, no doubt,
To bring in kings, or keep them out:
Brave undertakers to reſtore,
That could not keep yourſelves in pow'r:
T' advance the int'reſts of the crown,
That wanted wit to keep your own.

And hath learn'd the ſniv'ling tone
Of a flux'd devotion,
Curſing, from his ſwearing tub,
The Cavaliers to Beelzebub;
Let him repair," &c.

Sir Roger L'Eſtrange diſtinguiſhes between the religion of the heart, and that of the noſe. Declaration of the City to the Men at Weſtminſter, L'Eſtrange's Apology, p. 40.

v. 1167, 1168. *One ſingle red-coat ſentinel—Out-charm'd the magic of the ſpell.*] Sir Roger L'Eſtrange (Reflexion on the Fable of a Sheep and a Crow, part i. fab. 77), in his obſervation upon the mob, ſays, "that they are tongue-valiant, and as bold as Hercules, where they know there's no danger; but throw a volley of ſhot amongſt them, and they have not the courage of ſo many hares."

'Tis true, you have (for I'd be loth
To wrong ye) done your parts in both,
To keep him out, and bring him in,
As grace is introduc'd by ſin;
For 'twas your zealous want of ſenſe,
And ſanctify'd impertinence;
Your carrying buſineſs in a huddle,
That forc'd our rulers to new-model:
Oblig'd the ſtate to tack about,
And turn you root and branch, all out;
To reformado, one and all,
T' your great Croyſado General.
Your greedy ſlav'ring to devour,
Before 'twas in your clutches, power,

v. 1191. *To keep him out, and bring him in.*] See the Preſbyterians notably girded upon this head, Sir Roger L'Eſtrange's Moral to fab. 240, 2d part, entitled, The Fool makes the Muſic.

v. 1199, 1200. *To reformado, one and all,—To your great Croyſado General.*] It was demanded in the army's remonſtrances, and printed papers, "That all reformado officers, ſoldiers, and forces in and about London, or elſewhere, not actually in the army's power, may be immediately diſperſed; the old city and parliament guards removed, and a new ſtrong guard of horſe and foot preſently ſent from the army to ſecure the city and tower of London, and the Commons houſe." The total and final Demands already made by, and to be expected from the Agitators and Army, p. 7. London, 1647.

By Croyſado General, General Fairfax is intended, who laid down his commiſſion, when, in the year 1650, it was propoſed to him to march againſt the Scots, ſee Echard's Hiſtory of England, vol. ii. p. 690; upon which the Rump ſettled upon him 5000l. per annum, Ludlow's Memoirs, edit. 1698, vol. i. p. 316.

Mr. Cleveland (in his Character of a London Diurnal) obſerves upon him as follows: "The greateſt wonder is at Fairfax, how he came to be a babe of grace. Certainly it is not in his perſonal, but (as the State Sophies diſtinguiſh) in his politic capacity; regenerated

That ſprung the game you were to ſet,
Before y' had time to draw the net:
Your ſpite to ſee the churches lands
Divided into other hands,
And all your ſacrilegious ventures
Laid out in tickets and debentures:
Your envy to be ſprinkled down,
By under churches in the town;
And no courſe us'd to ſtop their mouths,
Nor the Independent's ſpreading growths:
All which conſider'd, 'tis moſt true
None bring him in ſo much as you,
Who have prevail'd beyond their plots,
Their midnight juntos, and ſeal'd knots;

generated *ab extra* by the zeal of the houſe he ſat in, as chickens are hatched at Grand Cairo, by the adoption of an oven."

" Will. Fool was counted the worſt of the twain, (Sir W. Waller.)
Till Tom Fool, Lord F——, the cauſe to maintain,
His honour and conſcience did fearfully ſtain,
Which no body can deny."

The Rump carbonado'd, Collection of Loyal Songs, vol. ii. p. 121.

General Fairfax is called the Croyſado General; becauſe religion was the firſt pretence to rebellion, and in alluſion to the expedition of the Chriſtians in the year 1196, to recover the holy land from the infidel Saracens, at the inſtance of Pope Urban II. which was called the Croyſade. See an account of it, Life of Godfrey of Bullen, by Fairfax; Abbe Vertot's Hiſtory of the Knights of Malta, vol. i. p. 9, 10, 11, &c.; Robert of Glouceſter's Chronicle, by Mr. Hearne, p. 392; Baker's Hiſtory of the Inquiſition, 1734, p. 5, &c.; and an Account of the Croyſade of the Ladies at Genoa, Miſſon's New Voyages, &c. vol. i. p. 426, 427.

v. 1215, 1216. *Who have prevail'd beyond their plots,—Their midnight juntos, and ſeal'd knots.*] This probably refers to their private cabals, or clubs: a knot of men, or club of men, is much the ſame; and the word knots, rather than clubs, is uſed for the

That thrive more by your zealous piques,
Than all their own raſh politics.
And this way you may claim a ſhare,
In carrying (as you brag) th' affair,
Elſe frogs and toads, that croak'd the Jews
From Pharaoh and his brick-kilns looſe,
And flies and mange, that ſet them free
From taſk-maſters and ſlavery,
Were likelier to do the feat,
In any indifferent man's conceit.
For who e'er heard of reſtoration,
Until your thorough reformation?

ſake of the rhyme. He calls them *ſeal'd knots*, on account of the ſecrecy they were bound to keep. (Dr. B.)

v. 1221, 1222. *Elſe frogs and toads that croak'd the Jews—From Pharaoh and his brick-kilns looſe.*] Alluding to one of the plagues in Egypt. See Exodus viii.

"Et veterem in limo ranæ cecinere querelam."
Virgilii Georgic. lib. i. 378.

"Improbus ingluviem raniſque loqoacibus explet."
Virgilii Georgic. lib. iii. 431.

v. 1237, 1238, 1239, 1240. ——————— *the Iſle of Wight—Will riſe up, if you ſhould deny't;—Where Henderſon, and th' other Maſſes,—Were ſent to cap texts, and put caſes.*] When the King, in the year 1646, was in the Scotch army, the Engliſh parliament ſent him ſome propoſitions; one of which was the abolition of Epiſcopacy, and the ſetting up Preſbytery in its ſtead. Mr. Henderſon, one of the chief of the Scotch Preſbyterian miniſters, was employed to induce the King to agree to this propoſition; it being what his Majeſty chiefly ſtuck at. Accordingly he came provided with books and papers for his purpoſe: The controverſy was debated in writing, as well as by perſonal conference, and ſeveral papers paſſed between them, which have been ſeveral times publiſhed: From which it appears, that the King, without books or papers, or any one to aſſiſt him, was an overmatch for this old champion of the kirk (and I think it will be no hyperbole, if I add, for all the then Engliſh and Scotch Preſbyterian teachers put together),

That is, the king's and church's lands
Were ſequeſter'd int' other hands:
For only then, and not before,
Your eyes were open'd to reſtore.
And, when the work was carrying on,
Who croſs'd it but yourſelves alone?
As by a world of hints appears,
All plain and extant as your ears.
But firſt, o' th' firſt: The Iſle of Wight
Will riſe up, if you ſhould deny't;
Where Henderſon, and th' other Maſſes,
Were ſent to cap texts and put caſes:

gether) and made him ſo far a convert, that he departed, with great ſorrow, to Edinburgh, with a deep ſenſe of the miſchief of which he had been the author and abbettor; and not only lamented to his friends and confidents, on his death-bed, which followed ſoon after, but likewiſe publiſhed a ſolemn declaration to the Parliament and Synod of England, in which he owned, "That they had been abuſed with moſt falſe aſperſions againſt his Majeſty, and that they ought to reſtore him to his full rights, royal throne, and dignity, leſt an endleſs character of ingratitude lie upon them, that may turn to their ruin." As to the King himſelf, beſides mentioning his juſtice, his magnanimity, his ſobriety, his charity, and other virtues, he has theſe words: "I do declare, before God and the world, whether in relation to the kirk or ſtate, I found his Majeſty the moſt intelligent man that ever I ſpoke with, as far beyond my expreſſion as expectation.——I profeſs I was oftentimes aſtoniſhed with the quickneſs of his reaſons and replies; wondered how he, ſpending his time in ſports, and recreations, could have attained to ſo great knowledge, and muſt confeſs, that I was convinced in conſcience, and knew not how to give him any reaſonable ſatisfaction; yet the ſweetneſs of his diſpoſition is ſuch, that whatever I ſaid was well taken. I muſt ſay that I never met with any diſputant of that mild and calm temper, which convinced me, that his wiſdom and moderation could not be without an extraordinary meaſure of divine grace. I dare ſay, if his advice had

To paſs for deep and learned ſcholars,
Although but paltry Ob and Sollers:
As if th' unſeaſonable fools
Had been a courſing in the ſchools:
Until th' had prov'd the devil author

been followed, all the blood that is ſhed, and all the rapine that has been committed, would have been prevented." (Dr. B.)

Mr. Butler is miſtaken in ſaying, that Henderſon was one of the perſons ſent to diſpute with the King in the Iſle of Wight; for Mr. Henderſon died October 31, 1646, (Whitlock's Memorials, 2d edit. p. 221) and the treaty at Newport, in the Iſle of Wight, began Monday the 18th of September, 1648, (Echard's Hiſtory of England, vol. ii. p. 61; Whitelock's Memorials, p. 337) near two years after Mr. Henderſon's death.

v. 1241, 1242. *To paſs for deep and learned ſcholars,—Although but paltry Ob and Sollers.*] Ob and Sollers are ſaid by the annotator to be "two ridiculous ſcribblers, that were often peſtering the world with nonſenſe." Two ſcribblers that never wrote at all, or were known only to our annotator.

Whoever conſiders the context will find, that Ob and Sollers are deſigned as a character of Mr. Henderſon, and his fellow diſputants, who are called Maſſes (as Mas is an abridgment of Maſter), that is, young maſters in divinity; and this character ſignifies ſomething quite contrary to deep and learned ſcholars; particularly ſuch as had ſtudied controverſies, as they are handled by little books, or ſyſtems (of the Dutch and Geneva cut), where the authors repreſent their adverſaries arguments by ſmall objections, and ſubjoin their own pitiful ſolutions: In the margin of theſe books may be ſeen Ob and Sol: Such muſhroom divines are ingeniouſly and compendiouſly called Ob and Sollers. (Dr. N.)

"Next comes in gold that brazen face,
If bluſt'ring be a ſign of grace,
The youth is in a woful caſe:
Whilſt he ſhould give us Sols and Obs,
He brings us in ſome ſimple bobs,
And fathers them on Mr. Hobs."

The Rota. See Collection of Loyal Songs, vol. ii. p. 217.

v. 1250. *Like Sir Pride——*] Pride was a foundling, to which the following lines allude, Collection of Loyal Songs, &c. vol. i. p. 181.

"He,

O' th' covenant, and the cauſe his daughter.
For, when they charg'd him with the guilt
Of all the blood that had been ſpilt,
They did not mean he wrought th' effuſion:
In perſon, like Sir Pride, or Hewſon:

" He, by Fortune's deſign, ſhould have been a divine,
And a pillar no doubt of the church;
Whom a ſexton (God wot) in the belfry begot,
And his mother did pig in the porch."

He had been a brewer, or rather a drayman; for which he is ſneered by the ſame poet, id. ib. ſt. 5.

" But obſerve the device of this nobleman's riſe,
How he hurried from trade to trade;
From the grains he'd aſpire to the yeſt, and then higher;
Till at length he a drayman was made."

He went into the army, was made a colonel, and was principally concerned in ſecluding the members, in order to the King's trial; which great change was called Colonel Pride's Purge. (See Echard's Hiſtory of England, vol. ii. p. 621.) He was one of Oliver Cromwell's Upper Houſe. (See Second Narrative of the Parliament ſo called, p 23; Walker's Hiſtory of Independency, part ii. p. 252.) He is called Thomas Lord Pride, in the commiſſion for erecting a High Court of Juſtice, for the trial of Sir Henry Slingſby, Dr. Hewit, &c. Mercurius Politicus, No. 413, p. 492. Mr. Butler calls him Sir Pride, by way of ſneer upon the manner of his being knighted; for Oliver Cromwell knighted him with a faggot-ſtick inſtead of a ſword. (See Ludlow's Memoirs, vol. ii. p. 587.) A knighthood not much unlike that propoſed by Ralph, knight of the burning-peſtle, (ſee Beaumont and Fletcher's play ſo called, edit. 1635, p. 32) to the inn-keeper, in lieu of his reckoning.

" *Ralph.* Sir Knight, this mirth of yours becomes you well,
But, to require this liberal courteſy,
If any of your ſquires will follow arms,
[Viz. Chamberlaino, Tapſtero, and Oſtlero.]
He ſhall receive from my heroic hand,
A knighthood by virtue of this peſtle."

Ibid. ——————— *or Hewſon.*] He was a cobbler, went into the army, and was made a colonel; knighted by Oliver Cromwell, and, to help to cobble the crazy ſtate of the nation, was made one of Oliver's Upper Houſe. (See Second Narrative,

But only thoſe, who firſt begun
The quarrel, were by him ſet on.
And who could thoſe be but the ſaints,
Thoſe reformation termagants?
But, ere this paſs'd, the wiſe debate
Spent ſo much time, it grew too late;

&c. p. 23.) Sir Roger L'Eſtrange (ſee fable of the Cobbler turned Doctor, 1ſt. part, fab. 401; ſee likewiſe 2d part, fab. 37) makes the following remark upon Hewſon: "This minds me of a queſtion a cobbling colonel of famous memory (and he was a ſtateſman of the long parliament edition) put to a lady of quality in Ireland: She had been ſo terribly plundered, that the poor woman went almoſt barefoot; and, as ſhe was warming her feet once in the chimney corner, the Colonel took notice that her ſhoes wanted capping, Lord, Madam, (ſays he) why do you wear no better ſhoes? Why, truly, Sir, (ſays ſhe) all the cobblers are turned colonels, and I can get no-body to mend them." He obſerves farther of this infamous cobbling Colonel (Key to Hudibras), "That the day the King was beheaded, he went with a body of horſe from Charing-croſs to the Royal Exchange, proclaiming all the way, that whoſoever ſhould ſay that Charles Stuart died wrongfully ſhould ſuffer preſent death." And he is juſtly ſneered by Mr. Butler, and another loyal poet, in the following lines:

"A one-ey'd Cobbler then was one
Of that rebellious crew,
That in Charles the martyr's blood
Their wicked hands imbrew."
Tale of the Cobbler and Vicar of Bray, Remains.

"Make room for one ey'd Hewſon,
A Lord of ſuch account,
'Twas a pretty jeſt
That ſuch a beaſt
Should to ſuch honours mount.
When Cobblers were in faſhion,
And niggards in ſuch grace,
'Twas ſport to ſee
How Pride and he
Did joſtle for the place."
Collection of Loyal Songs, vol. ii. p. 11.

See a further account of him (Committee of Safety, Collection of

For Oliver had gotten ground,
T' incloſe him with his warriors round:
Had brought his providence about,
And turn'd th' untimely ſophiſts out.
Nor had the Uxbridge buſineſs leſs
Of nonſenſe in't, or ſottiſhneſs;

of Loyal Songs, vol. ii. No. 31, p. 152; The Cobbler's Laſt Will and Teſtament, or Hewſon's Tranſlation, Collection of Loyal Songs, vol. ii. p. 233; A Hymn to the Gentle Craft, or Hewſon's Lamentation, id. ib No. 54, p. 240; Oliver's Court, Mr. Butler's Remains); and of his villainy (Trial of William Hulet, as executioner of the King, Trials of the Regicides, 1660, p. 228 and Sir Roger L'Eſtrange's Apology, p. 46, where he obſerves, "That a brother cobbler was killed by his order.")

v. 1257. *For Oliver had gotten ground,* &c] Cromwell was in Scotland when the treaty of Newport began, but it went on with a fatal ſlowneſs, chiefly by the means of Sir Harry Vane, Pierpoint, and ſome others, who went to it on purpoſe to delay matters; and partly by the diffidence of that religious monarch, who could not come to a reſolution ſo ſoon as his friends deſired earneſtly of him; ſo that, by the time it was come to any maturity, Cromwell came with his army from Scotland to London, and overturned all. (Mr. B.) See Walker's Hiſtory of Independency, part ii. p. 18.

v. 1260. *And turn'd th' untimely ſophiſts out.*] See note upon v. 1250.

v. 1261, 1262. *Nor had the Uxbridge buſineſs leſs—Of nonſenſe in't or ſottiſhneſs.*] The Parliament's commiſſioners were tied up to rigid rules, and ſeemed to have no power of receding from the very letter of the propoſitions they brought along with them. This is confirmed by the King's letter to his Queen, of the 5th of March after: "Now is it come to paſs (ſays he) what I foreſaw, the fruitleſs end (as to a preſent peace) of this treaty; but I am ſtill very confident that I ſhall find the good effects of it: For, beſides that my commiſſioners have offered (to ſay no more) full meaſured reaſon, and the rebels have ſtucken rigidly to their demands, which, I dare ſay, had been too much, though they had taken me priſoner; ſo that aſſuredly the breach will light foully upon them." This ſentiment is juſt and rational, ſince the Parliament's commiſſioners were inflexible, and made not the leaſt conceſſion. As to what has been pretended in ſome me-

When from a ſcoundrel holder-forth,
The ſcum, as well as ſon o' th' earth,
Your mighty ſenators took law,
At his command, were forc'd t' withdraw,

moirs (Biſhop Burnet's Hiſtory of his own Time, vol. i. p. 39, &c.), That the King abruptly broke up this treaty, upon the Marquis of Montroſe's letter to him upon his victory in Scotland, I think it may be refuted by the King's letter to his Queen of the 19th February, wherein he tells her, "He even then received certain intelligence of a great defeat given to Argyle by Montroſe, who, upon ſurpriſe, totally routed thoſe rebels, and killed 1500 of them upon the place." This is all he ſays of it; and, if he had received ſuch a letter as is pretended, or this victory had ſuch an extraordinary effect upon him, no doubt he would, in the height of his joy, have told the Queen of it, to whom he opened his boſom, and frankly communicated all his ſecret intentions. Nay, does he not, in his letter of the 5th of March, when the treaty was broke up, abſolutely lay the fruitleſs iſſue of it to the rigidneſs of the parliament's commiſſioners? If it had been rendered ineffectual by his means, or if he had receded upon this intelligence from any propoſition he had before agreed to, certainly the Queen muſt have been acquainted with ſo extraordinary a motive: On the contrary, he was deſirous the treaty might be prolonged, in hopes of an accommodation; for, on the 19th of February, he tells her, "He had ſet an enlargement of days, for the limited days for treating were then almoſt expired." Theſe are authorities drawn out of the King's own letters, which fell into the power of the parliament at Naſeby fight, which were ſoon afterwards publiſhed to the world by ſpecial order of parliament, under the title of The King's Cabinet opened, with ſevere annotations upon them. And can we think, that, if the leaſt hint of this ſecret piece of hiſtory had been found, the ſtrict and partial examiners of thoſe letters and papers would not have triumphed at the diſcovery, and blazoned it to the good people of England, in their plauſible annotations? I have been thus particular in refuting this ill-natured inſinuation, becauſe it has of late ſo often been mentioned in converſation, and the truth of it, by ſome men who are no friends to the memory of that excellent monarch, taken for granted. (Mr. B.)

v. 1263. ——— *a ſcoundrel holder-forth.*] This was Mr. Chriſtopher Love, a furious Preſbyterian, who, when the King's commiſſioners

And ſacrifice the peace o' th' nation
To doctrine, uſe, and application.
So, when the Scots, your conſtant cronies,
Th' eſpouſers of your cauſe and monies,

miſſioners met thoſe of the parliament at Uxbridge, in the year 1644, to treat of peace, preached a ſermon there on the 30th of January, againſt the treaty, and ſaid, among other things, that "no good was to be expected from it, for that they (meaning the King's commiſſioners) came from Oxford with hearts full of blood."

Mr. Echard (vol. ii. p. 706, from Dr. Nalſon) mentions a providential vengeance upon him, occaſioned by this incident: That the letter of reprieve from Cromwell was taken from the northern poſt-boy by ſome Cavaliers on the road. See an account of his abject behaviour at his execution, Impartial Examination of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 128, &c.

1269, 1270. *So, when the Scots, your conſtant cronies,—Th' eſpouſers of your cauſe and monies.*] The expence the Engliſh rebels engaged the nation in, by bringing in their brother rebels from Scotland, amounted to an extravagant ſum: their receipts in money, and free quarter, 1,462,769 l. 5 s. 3 d. See Impartial Examination of Mr. Neal's 3d vol. of the Hiſtory of the Puritans, p. 270, and Appendix, No. 62, 63, 64, 65. William Lilly, the Sidrophel of this poem, obſerves of the Scots (Preface to his Aſtrological Predictions of the Occurrences of England, 1648, 1649, 1650), "That they came into England purpoſely to ſteal our goods, raviſh our wives, enſlave our perſons, inherit our poſſeſſions and birth-rights, remain here in England, and everlaſtingly to inhabit among us."

Mr. Bowlſtrode, ſon of Colonel Bowlſtrode, a factious rebel in Buckinghamſhire, in his prayer before his ſermon, at Horton, near Colnbrook, uſed the following words: "Thou haſt, O Lord, of late, written bitter things againſt thy children, and forſaken thine own inheritance: And now, O Lord, in our miſery and diſtreſs we expected aid from our brethren of our neighbouring nation (the Scots I mean), but, good Lord, thou knoweſt that they are a falſe and perfidious nation, and do all they do for their own ends." Mercurius Ruſticus, No. 14, p. 157.

By the author of a tract, entitled, Lex Talionis, 1647, p. 9, it is propoſed, as a preventing remedy, "to let the Scots, in the name of God, or of the devil that ſent them, go home."

Who had ſo often, in your aid,
So many ways been ſoundly paid:
Came in at laſt for better ends,
To prove themſelves your truſty friends;
You baſely left them, and the church
They train'd you up to, in the lurch,
And ſuffer'd your own tribe of Chriſtians
To fall before, as true Philiſtines.
This ſhews what utenſils y' have been,
To bring the King's concernments in;
Which is ſo far from being true,
That none but he can bring in you:
And, if he take you into truſt,
Will find you moſt exactly juſt:
Such as will punctually repay
With double intereſt, and betray.
Not that I think thoſe pantomimes,
Who vary action with the times,
Are leſs ingenious in their art,
Than thoſe who dully act one part;
Or thoſe who turn from ſide to ſide,

" I muſt confeſs, the holy firk
Did only work upon our kirk
For ſilver and for meat;
Which made us come with a' our broods,
Venture our blood for a' your goods,
To pilfer and to cheat."

The Scotch war, Collection of Loyal Songs, reprinted 1731, vol. i. No. 24.

" For of late the treacherous Scots and we
On a national covenant did agree;
And bound ourſelves by ſolemn oath,
Ne'er after to keep faith and troth;
And well may we ſwear,
They're our brethren dear,

For

More guilty than the wind and tide.
All countries are a wiſe man's home,
And ſo are governments to ſome;
Who change them for the ſame intrigues
That ſtateſmen uſe in breaking leagues:
While others, in old faiths and troths,
Look odd, as out-of-faſhion'd cloaths:
And naſtier, in an old opinion,
Than thoſe who never ſhift their linen.
For true and faithful's ſure to loſe,
Which way ſoever the game goes:
And, whether parties loſe or win,
Is always nick'd, or elſe hedg'd in.
While power uſurp'd, like ſtolen delight,
Is more bewitching than the right,
And, when the times begin to alter,
None riſe ſo high as from the halter.
And ſo may we, if w' have but ſenſe
To uſe the neceſſary means,
And not your uſual ſtratagems
On one another, lights and dreams.

For they have coſt us many a thouſand pound;
And for all that we have got
But this advantage from the Scot,
We are turn'd rebellious and round."
A New Ballad, called, a Review of the Rebellion, in three parts.
See a further account of the Scotch rebels, Earl of Strafford's Letters, vol. ii. p. 338, 339, &c; Perrival's Hiſtory of the Iron Age, part i. p. 88, part ii. p. 208.

v. 1308. *None riſe ſo high as from the halter.*] This was Sir Sampſon Legend's opinion in Jeremy's caſe, Congreve's Love for Love, act ii. ſc. iv; and Gibbet's, ſee Anſwer to Archer, Beaux Stratagem, act ii. p. 25.

To ſtand on terms as poſitive,
As if we did not take, but give:
Set up the covenant on crutches,
'Gainſt thoſe who have us in their clutches,
And dream of pulling churches down,
Before w' are ſure to prop our own:
Your conſtant method of proceeding,
Without the carnal means of heading:
Who, 'twixt your inward ſenſe and outward,
Are worſe, than if y' had none, accoutred.
I grant, all courſes are in vain,
Unleſs we can get in again;
The only way that's left us now,
But all the difficulty's, how.
'Tis true, w' have money, th' only power,

v. 1327, 1328. *'Tis true, w' have money, th' only pow'r—That all mankind fall down before.*] It is with money, as it is with majeſty (ſays Sir Roger L'Eſtrange, Reflection on the Fable of the Countryman and Kid, Firſt Part, fab. 340), all other powers and authorities ceaſe, whilſt that's in place.——Fathers, mothers, brothers, ſiſters, relations, friendſhips, are all but empty names of things.——It is intereſt that governs the world, and the rulers of it.——For it works in all degrees and qualities of men.——Money, in fine, is the univerſal paſſport; and all doors open before it."

"Nihil autem tam arduum quod pecunia non explicitur: Quemadmodum eleganter dictum eſt à M. Tullio, actione in Verrem ſecundâ, nihil eſſe tam ſanctum quod non violari, nihil tam munitum, quod non expugnari pecunia poſſit. Ortam aiunt Paræmiam ab oraculo quodam Apollinis Pythii, qui Philippo regi conſulenti, quo pacto poſſit victoria potiri? Reſpondit ad hunc modum:

Ἀργυρίαις λογχαισι μαχῃ, και παντα νικησεις.
[qu. κρατησεις]

i. e. Argenteis pugna telis atque omnia vinces,

videlicet innuens, ut quoſdam largitionis ad proditionem ſolicitaret, atque ita conſecuturum quæ vellet." Eraſmi Adag. Chil. ii Cent

That all mankind fall down before;
Money, that, like the ſwords of kings,
Is the laſt reaſon of all things;
And therefore need not doubt our play
Has all advantages that way:
As long as men have faith to ſell,
And meet with thoſe that can pay well;
Whoſe half-ſtarv'd pride and avarice,
One church and ſtate will not ſuffice,
T' expoſe to ſale, beſide the wages,
Of ſtoring plagues to after ages.
Nor is our money leſs our own,
Than 'twas before we laid it down;
For 'twill return, and turn t' account,
If we are brought in play upon't:

Cent. vii. Prov. xliii. vol. ii. op. p. 624. Vide etiam Adag. Chil. i. Cent. iii. Prov. lxxxvii. vol. ii. p. 144; Pecuniæ obediunt omnia. See Ray's Proverb, 2d edit. p. 147.

Ψυχη Βροτοισιν αιμα τ' εστιν αργυρος.

Sententia poetæ Timoclis. Vid. Natal. Comit. Mythol. lib. ii. cap. ii. Reuſneri Symbol. Imperat. claſſ. i. ſym. xxii. p. 48, &c.

See Shakeſpeare's Timon of Athens, act iv. vol. v. p. 273; Turkiſh Spy, vol. iv. book iv. letter ii; Spectator, No. 450; Dr. Middleton's Life of Cicero, 4to edit. vol. i. p. 266.

v. 1329, 1330. *Money, that, like the ſwords of kings,—Is the laſt reaſon of all things.*] See the Spectator's diſſertation upon the Argumentum Baſilinum (others write it Bacilinum, or Baculinum), No. 239.

"A man (ſays the Spectator, No. 240), who is furniſhed with arguments from the mint, will convince his antagoniſts much ſooner than one who draws them from reaſon and philoſophy. Gold is a wonderful clearer of the underſtanding, it diſſipates every doubt and ſcruple in an inſtant, accommodates itſelf to the meaneſt capacities, ſilences the loud and clamorous, and brings over the moſt obſtinate and inflexible."

Or but, by caſting knaves get in,
What power can hinder us to win?
We know the arts we us'd before,
In peace and war, and ſomething more,
And, by th' unfortunate events,
Can mend our next experiments:
For, when w' are taken into truſt,
How eaſy are the wiſeſt chous'd;
Who ſee but the outſides of our feats,
And not their ſecret ſprings and weights;
And, while they're buſy at their eaſe,
Can carry what deſigns we pleaſe?
How eaſy is't to ſerve for agents,
To proſecute our old engagements?
To keep the good old cauſe on foot,
And preſent power from taking root;
Inflame them both with falſe alarms
Of plots and parties taking arms:
To keep the nation's wounds too wide
From healing up of ſide to ſide;
Profeſs the paſſionat'ſt concerns,
For both their intereſts, by turns,
The only way t' improve our own,
By dealing faithfully with none;
(As bowls run true, by being made
On purpoſe falſe, and to be ſway'd)
For, if we ſhould be true to either,
'Twould turn us out of both together;

v. 1362. *For healing up*, in all editions to 1704, excluſive.

v. 1368.

And therefore have no other means
To ſtand upon our own defence,
But keeping up our ancient party,
In vigour, confident and hearty:
To reconcile our late diſſenters,
Our brethren, though by other venters;
Unite them and their different maggots,
As long and ſhort ſticks are in faggots,
And make them join again as cloſe,
As when they firſt began t'eſpouſe;
Erect them into ſeparate
New Jewiſh tribes, in church and ſtate;
To join in marriage and commerce,
And only among themſelves converſe,
And all, that are not of their mind,
Make enemies to all mankind:
Take all religions in, and ſtickle
From conclave down to conventicle;
Agreeing ſtill, or diſagreeing,
According to the light in being.
Sometimes, for liberty of conſcience,
And ſpiritual miſ-rule, in one ſenſe;
But in another quite contrary,
As diſpenſations chance to vary;
And ſtand for, as the times will bear it,
All contradictions of the ſpirit:
Protect their emiſſaries, empower'd
To preach ſedition and the word:

v. 1368. *Of purpoſe falſe*, in all editions to 1704, excluſive.
v. 1414.

And, when they're hamper'd by the laws,
Releaſe the lab'rers for the cauſe;
And turn the perſecution back
On thoſe that made the firſt attack,
To keep them equally in awe,
From breaking or maintaining law.
And when they have their fits too ſoon,
Before the full tides of the moon;
Put off their zeal t' a fitter ſeaſon,
For ſowing faction in and treaſon;
And keep them hooded, and their churches,
Like hawks from baiting on their perches.
That when the bleſſed time ſhall come
Of quitting Babylon and Rome,
They may be ready to reſtore
Their own Fifth Monarchy once more.
Mean while be better arm'd to fence
Againſt revolts of providence;

v. 1414. *Their own Fifth Monarchy once more.*] Dr. Lightfoot (ſee Sermon on the 5th of November, 1669, Works, vol. ii. p. 1166; ſee likewiſe 1056, 1057) ſpeaks of the Fifth Monarchy Men in the following manner: "And here (ſays he) I doubt the Fifth Monarchy Man is foully miſtaken in his reckoning, when he accounts the Fifth Monarchy to be the kingdom of Chriſt; whereas the Fifth Monarchy was the kingdom of the devil."

v. 1419, 1420. *For, if ſucceſs could make us ſaints,—Our ruin turn'd us miſcreants.*] The author of the Fourth Part of the Hiſtory of Independency, p. 56, compares the governors of thoſe times with the Turks, who aſcribe the goodneſs of their cauſe to the keenneſs of their ſwords, denying that any thing may properly be called *nefas*, if it can but win the epithet of *proſperum*. Dr. Owen ſeems to have been in this way of thinking. "Where (ſays he, Eben Ezer, p. 13; L'Eſtrange's Diſſenters Sayings, part ii. p. 11) is

By watching narrowly, and ſnapping
All blind ſides of it, as they happen:
For, if ſucceſs could make us ſaints,
Our ruin turn'd us miſcreants;
A ſcandal that would fall too hard
Upon a few, and unprepar'd.
  Theſe are the courſes we muſt run,
Spite of our hearts, or be undone;
And not to ſtand on terms and freaks,
Before we have ſecur'd our necks:
But do our work, as out of ſight,
As ſtars by day, and ſuns by night;
All licence of the people own,
In oppoſition to the crown,
And for the crown as fiercely ſide,
The head and body to divide;
The end of all we firſt deſign'd,
And all that yet remains behind.

is the God of Maſton Moor, and the God of Naſeby? is an acceptable expoſtulation in a glorious day, O! what a catalogue of mercies has this nation to plead by in a time of trouble? The God came from Nazeby, and the Holy One from the weſt. Selah."

And a poet of thoſe times banters them upon this head, in the following lines:

" That ſide is always right that's ſtrong,
And that that's beaten muſt be wrong;
And he that thinks that 'tis not ſo,
Unleſs he's ſure to beat 'um too,
  Is but a fool to oppoſe 'um."

Collection of Loyal Songs, vol. ii. p. 143.

See the rebellion juſtified (by their rebel-preachers) from ſucceſs. Century of Eminent Preſbyterian Preachers, p. 22, &c.

v. 1448.

Be ſure to ſpare no public rapine,
On all emergencies that happen;
For 'tis as eaſy to ſupplant
Authority, as men in want:
As ſome of us, in truſts, have made
The one hand with the other trade;
Gain'd vaſtly by their joint endeavour,
The right a thief, the left receiver;
And what the one, by tricks, foreſtall'd,
The other, by as ſly, retail'd.
For gain has wonderful effects
T' improve the factory of ſects;
The rule of faith in all profeſſions,
And great Diana of the Epheſians:
Whence turning of religion's made
The means to turn and wind a trade;
And, though ſome change it for the worſe,
They put themſelves into a courſe,
And draw in ſtore of cuſtomers,
To thrive the better in commerce.
For all religions flock together,
Like tame and wild fowl of a feather,
To nab the itches of their ſects,
As jades do one another's necks.
Hence 'tis hypocriſy as well
Will ſerve t' improve a church as zeal;

v. 1448. *And great Diana of th' Epheſians.*] See Acts xix. 28.

v. 1456.

As perſecution, or promotion,
Do equally advance devotion.
Let buſineſs, like ill watches, go
Sometime too faſt, ſometime too ſlow;
For things in order are put out
So eaſy, eaſe itſelf will do't:
But, when the feat's deſign'd and meant,
What miracle can bar th' event?
For 'tis more eaſy to betray,
Than ruin any other way.
All poſſible occaſions ſtart,
The weighti'ſt matters to divert;
Obſtruct, perplex, diſtract, entangle,
And lay perpetual trains to wrangle.
But in affairs of leſs import,
That neither do us good nor hurt,
And they receive as little by,
Out-fawn as much, and out-comply;
And ſeem as ſcrupulouſly juſt,
To bait our hooks for greater truſt:
But ſtill be careful to cry down
All public actions, though our own;
The leaſt miſcarriage aggravate,
And charge it all upon the ſtate:
Expreſs the horrid'ſt deteſtation,
And pity the diſtracted nation.
Tell ſtories ſcandalous, and falſe,
I' th' proper language of cabals,

v. 1456. *Like tame and wild fowl of a feather.*] "Birds of a feather flock together." See Ray's Proverbial Sentences, b. xxxviii. p. 61, edit. 1670.

Where all a ſubtle ſtateſman ſays,
Is half in words, and half in face;
(As Spaniards talk in dialogues
Of heads and ſhoulders, nods and ſhrugs).
Entruſt it under ſolemn vows
Of mum, and ſilence, and the roſe,
To be retail'd again in whiſpers,
For th' eaſy credulous to diſperſe.
Thus far the ſtateſman—when a ſhout,
Heard at a diſtance, put him out;
And ſtrait another, all aghaſt,
Ruſh'd in with equal fear and haſte;
Who ſtar'd about, as pale as death,

v. 1493, 1494. *Entruſt it under ſolemn vows—Of mum———*] *Mum* in print (ſays Dr. Baynard, Hiſtory of Cold Baths, p. 132) is like the ſealing of a bond in private, which begins, Noverint univerſi.

Ibid ——— *and ſilence* ———] See an account of the ſecrecy of the Venetian councils, Howel's Hiſtory of the Signory of Venice, p. 7.

Ibid. ——— *and the roſe.*] See this fully explained, Stuckii Antiquitat. Convivial. lib. iii. cap. xvi; Levini Lemnii Herbar. Biblior. explicat. cap. xlv; Angeli Politiani Miſcell. cap. lxxxiii; Gruteri Fax Art. tom. i. p. 100; Sir Tho. Browne's Vulgar Errors, book v. chap. xxi. § vii; Archbiſhop Potter's Antiquities of Greece, vol. ii. chap. xx.

v. 1495, 1496. *To be retail'd again in whiſpers—For th' eaſy credulous to diſperſe.*] The entruſting of ſecrets, with a deſign of having them divulged, is well expoſed in Sir Roger L'Eſtrange's Fable of the Woman entruſted with a ſecret, part i. fab. 427, who (by way of trial and banter) was entruſted by her huſband with the ſecret of his having laid an egg, which was increaſed to forty eggs by ſix in the afternoon.

Rabelais (Works, vol. iii. chap. xxxiv) informs us, how Pope John XXII. reproved the Abbeſs and Nuns of Fontherralt, for not being able to keep a ſecret with which he had entruſted them twenty-four hours, though they had deſired of him an indulgence to

Hogarth del. Ridley sculp

BRITISH MUSEUM

And, for a while, as out of breath;
Till, having gather'd up his wits,
He thus began his tale by fits:
That beaſtly rabble,—that came down
From all the garrets—in the town,
And ſtalls and ſhop-boards, in vaſt ſwarms,
With new-chalk'd bills, and ruſty arms,
To cry the cauſe—up, heretofore,
And bawl the biſhops—out of door;
Are now drawn up—in greater ſhoals,
To roaſt—and broil us on the coals,
And all the grandees—of our members
Are carbonad'ing—on the embers;

to confeſs themſelves to one another under the ſeal of ſecrecy. See Wife of Bath's Tale, Dryden's Fables, folio, p. 485; Tatler, No. 152.

v. 1504. *He thus began his tale by fits.*] We learn from Lilly (Life p. 85), that the meſſenger who brought this terrifying intelligence to this cabal, was Sir Martyn Noell, whom he calls a diſcreet citizen: he came about nine at night, and told them the ſurpriſing news of the citizens burning the parliament (which they then called the Rump) in effigy and emblem. Lilly ſays, "This council of ſtate (the very cabal before us) could not believe it, until they had ſent ſome miniſter of their own, who affirmed the verity of it." Sir Martyn tells his ſtory naturally, and begins like a man in a fright and out of breath, and continues to make breaks and ſtops till he naturally recovers it; and then proceeds floridly, and without impediment. This is a beauty in the poem not to be diſregarded; and let the reader make an experiment, and ſhorten his breath, or, in other words, put himſelf in Sir Martyn's condition, and then read this relation, and he will ſoon be convinced, that the breaks are natural and judicious. (Mr. B.)

v. 1505. *That beaſtly rabble that came down*, &c.] * This is an accurate deſcription of the mob's burning rumps upon the admiſſion of the ſecluded members, in contempt of the Rump parliament.

Knights, citizens, and burgeſſes—
Held forth by rumps—of pigs and geeſe,
That ſerve for characters—and badges
To repreſent their perſonages:
Each bonfire as a funeral pile,
In which they roaſt, and ſcorch, and broil,
And every repreſentative
Have vow'd to roaſt—and broil alive:
And 'tis a miracle, we are not
Already ſacrific'd incarnate:

v. 1534. *Be ready liſted under Dun.*] Dun was the public executioner at that time, and the executioners long after that went by the ſame name. Mr. Butler, in his Propoſal for farming Liberty of Conſcience, publiſhed 1663, p. 30, among other reſolutions gives the following one: "Reſolved, that a day of ſolemn faſting be—and among many other particulars,—laſtly, to be delivered from the hand of Dun, that uncircumciſed Philiſtine."

His predeceſſor's name was Gregory, as appears from the prologue to Mercurius Pragmaticus, a Tragi-Comedy, acted at Paris, &c. 1641.

"This trembles under the black road, and he
Doth fear his fate from the Gregorian tree."

And in a paper called the Parliament Kite, 1648, No. 14, mention is made of him:

"What would you ſay, to ſee them fall,
With both their houſes vile?
Becauſe they have deceiv'd us all,
Now Gregory they'll beguile."

Sir John Birkenhead likewiſe mentions him, Paul's Church-yard, cent. iii. claſſ. xiii. No. 68. Sir William Segar, Garter King of Arms, was impoſed upon by Brook, a herald, who procured him by artifice to confirm arms to Gregory Brandon, who was found to be common hangman of London. Anſtis's Regiſter of the Garter, vol. i. p. 399. And from him, probably, the hangman was called Gregory for ſome time. The name of Dun, which ſucceeded that of Gregory, is mentioned by Cotton, Virgil Traveſtie, publiſhed 1670, book iv. p. 124.

"Away therefore my laſs does trot,
And preſently an halter got,

Made

For while we wrangle here, and jar,
W' are grilly'd all at Temple-bar;
Some, on the ſign-poſt of an ale-houſe,
Hang in effigy, on the gallows,
Made up of rags, to perſonate
Reſpective officers of ſtate,
That, henceforth, they may ſtand reputed,
Proſcrib'd in law, and executed;
And, while the work is carrying on,
Be ready liſted under Dun,

Made of the beſt ſtring hempen teer,
And, ere a cat could lick her ear,
Had tied it up with as much art,
As Dun himſelf could do for's heart."

See Marquis of Argyle's Laſt Will and Teſtament, 1661, p. 5.

Nay, the name of Dun was continued to theſe finiſhers of the law (as they have ſometimes affected to ſtile themſelves, and ſquires by their office, from the confirmation, I ſuppoſe, of Gregory Brandon's arms) twelve years longer; when one Jack Ketch about threeſcore years ago was advanced to that office, who has left his name to his ſucceſſors ever ſince. This appears from Butler's Ghoſt, publiſhed 1682: When the author wrote the former part of it, it is plain, that Dun was the executioner's name, or nick-name.

"For you yourſelf to act Squire Dun,
Such ignominy ne'er ſaw the ſun." Butler's Ghoſt, p. 29.

But, before he had printed off his poem, Jack Ketch was in office.

"Till Ketch obſerving he was chous'd,
And in his profits much abus'd;
In open hall the tribune dun'd,
To do his office, or refund." Butler's Ghoſt, p. 54.

See Loyal Songs, vol. ii. No. 2, p. 5.

None of theſe in their office could come up to the Dutch headſman, mentioned by Mr. Cleveland (Character of a London Diurnal), of whom it was reported, "That he would do his office with ſo much eaſe and dexterity, that the head after the execution ſhould ſtand ſtill upon the ſhoulders." Or to the executioner of Stock-

That worthy patriot, once the bellows
And tinder-box of all his fellows;
The activ'ſt member of the five,
As well as the moſt primitive;
Who, for his faithful ſervice then,
Is choſen for a fifth again;
(For, ſince the ſtate has made a quint
Of generals, he's liſted in't).

holm, who was condemned to that office at ten years old, for cutting off the head of another boy at play. A. de la Motraye's Travels, vol. ii. p. 361.

v. 1540. *Is choſen for a fifth again.*] Sir Arthur Hazlerig, one of the five members of the Houſe of Commons, was impeached 1641-2. See Lord Clarendon, Echard, Rapin, &c. Sir Arthur Hazlerig (as Mr. Walker obſerves, Hiſtory of Independency, part i. p. 173) was governor of Newcaſtle upon Tyne, had the Biſhop of Durham's houſe, park, and manor of Aukland, and 6500l. in money given him. He died in the Tower of London, Jan. 8, 1661, Mercurius Publicus, No. 1, p. 16.

The writer of an elegy upon King Charles the firſt, 1648, p. 9, gives but a ſcurvy character of him, in the following lines:

" Nor John of Leyden, whom the pillag'd quires
Employ'd in Munſter for his own attires:
His pranks by Hazlerig exceeded be,
A wretch more wicked, and as mad as he;
Who once in triumph led his ſumpter moils
Proudly bedecked with the altar's ſpoils."

See Mercurius Ruſticus, p. 143.

See his character, Ludlow's Memoirs, vol. ii. p. 718; Walker's Hiſtory of Independency, part i. p. 29, part iv. p. 57, where he calls him a ſaint of the devil's laſt edition; a tract entitled, A true and exact Relation of the great and heavy preſſures and Grievances the well affected northern bordering counties lie under by Sir Arthur Hazlerig's Miſgovernment, by John Muſgrave; London, printed anno dom. 1650; Lilly's Life, p. 48; Echard's Hiſtory of England, vol. ii. p. 279.

v. 1541, 1542. ———*a quint—Of generals.*] The Rump growing jealous of General Monk, ordered that the generalſhip ſhould be veſted in five commiſſioners, Monk, Hazlerig, Walton, Morley,

This worthy, as the world will ſay,
Is paid in ſpecie, his own way;
For, moulded to the life in clouts,
Th' have pick'd from dung-hills hereabouts,
He's mounted on a hazel bavin,
A cropp'd malignant baker gave 'em:
And to the largeſt bonfire riding,
Th' have roaſted Cook already, and Pride in.

ley, and Alured, making three a quorum, but denying a motion that Monk ſhould be of that quorum (Echard's Hiſtory of England, vol. ii. p. 881; Rapin's Hiſt. of England, vol. ii. 614); but their authority not being then much regarded, this order was not obeyed, and Monk continued ſole General notwithſtanding. See Ludlow's Memoirs, vol. ii. p. 830, &c.

v. 1547. *He's mounted on a hazel bavin.*] Alluding to Hazlerig's name. *Bavin* ſignifies a bruſh faggot.

" It yearly coſts five hundred pounds beſides
To fence the town from Hull and Humber's tides,
For ſtakes, for bavins, timber, ſtones, and piles," &c.
J. Taylor's Merry Wherry Voyage, Works, p. 13.

Shakeſpeare uſes the word in his Firſt Part of Henry IV. act iii. vol. iii. p. 400, where the King, ſpeaking of Richard II. ſays,

" The ſkipping King, he ambled up and down,
With ſhallow jeſters, and raſh bavin wits,
Soon kindled, and ſoon burnt."

See Mr. Peck's Note, New Memoirs of Milton's Life, p. 246.

v. 1550. *Th' have roaſted Cook.*] The wicked wretch who acted as ſolicitor in the King's trial, and drew up a charge of high treaſon againſt him, and had drawn up a formal plea againſt him, in caſe he had ſubmitted to the juriſdiction of the court. At his own trial he pleaded, that what he did was as a lawyer for his fee. He deſervedly ſuffered at Tyburn as a regicide. (See Lord Clarendon and Mr. Echard.)

" When Pluto keeps his feaſt,
The rogues muſt all appear,
And Mr. Scot, I had forgot.
Muſt taſte of this good chear:

On whom, in equipage and ſtate,
His ſcare-crow fellow-members wait,
And march in order, two and two,
As, at thankſgivings, th' us'd to do;
Each in a tatter'd taliſman,
Like vermin in effigie ſlain.
But (what's more dreadful than the reſt)
Thoſe rumps are but the tail o' th' beaſt,
Set up by Popiſh engineers,
As by the crackers plainly appears;
For none but Jeſuits have a miſſion
To preach the faith with ammunition,
And propagate the church with powder;
Their founder was a blown-up ſoldier.
Theſe ſpiritual pioneers o' th' whore's,
That have the charge of all her ſtores,
Since firſt they fail'd in their deſigns,
To take in heaven, by ſpringing mines,
And, with unanſwerable barrels

Find out the man, quoth Pluto,
That is the greateſt ſinner;
If Cook be he, then Cook ſhall be
The cook to cook my dinner."
Collection of Loyal Songs, vol. ii. p. 13.

v. 1564. *Their founder was a blown up ſoldier.*] * Ignatius Loyola, the founder of the ſociety of the Jeſuits, was a gentleman of Biſcay in Spain, and bred a ſoldier; was at Pampelune when it was beſieged by the French, in the year 1521, and was ſo very lame in both feet, by the damage he ſuſtained there, that he was forced to keep his bed. Vide Ignatii Vit. lib. i. cap. ii. p. 279.

v. 1568. *By ſpringing mines.*] Alluding to the gun powder treaſon, conducted by the Jeſuits. (Mr. W.)

v. 1574.

Of gunpowder, diſpute their quarrels;
Now take a courſe more practicable,
By laying trains to fire the rabble,
And blow us up, in th' open ſtreets,
Diſguis'd in rumps, like Sambenites;
More like to ruin, and confound,
Than all their doctrines under ground.
  Nor have they choſen rumps amiſs,
For ſymbols of ſtate-myſteries;
Though ſome ſuppoſe 'twas but to ſhew
How much they ſcorn'd the ſaints, the few;
Who, 'cauſe they're waſted to the ſtumps,
Are repreſented beſt by rumps.
But Jeſuits have deeper reaches
In all their politic far-fetches:
And from the Coptic prieſt, Kircherus,
Found out this myſtic way to jeer us.
For, as th' Egyptians us'd by bees
T' expreſs their antique Ptolemies;

v. 1574. *Diſguis'd in rumps, like Sambenites.*] Sambenito, a coat of coarſe cloth, in which penitents are reconciled to the church of Rome; and priſoners wear it ſometimes for a year in priſon. It is alſo (as here meant) a coat of coarſe canvaſs, painted with devils and ugly ſhapes, which perſons condemned for hereſy by the Spaniſh Inquiſition wear when they go to execution. See Diſcovery of the Inquiſition, by Reginaldus Gonſalvus Montanus, 1568, fol. 45; Limborch's Hiſtory of the Inquiſition, tranſlated by Mr. Chandler, vol. ii. p. 295; Mr. Baker's Hiſtory of the Inquiſition, chap. vii. p. 44, 360, 480, 506; Don Quixote, vol. iv. p. 682.

v. 1585. *And, from the Coptic prieſt, Kircherus.*] Athanaſius Kircher, a Jeſuit, hath wrote largely on the Egyptian myſtical learning. *Kirkerus* in the two firſt editions.

v. 1587. *For, as the Egyptians us'd by bees,* &c.] * The Egyptians

And, by their ſtings, the ſwords they wore,
Held forth authority and power:
Becauſe theſe ſubtle animals
Bear all their int'reſts in their tails;
And, when they're once impair'd in that,
Are baniſh'd their well-order'd ſtate:
They thought all governments were beſt
By hieroglyphic rumps expreſs'd.
For, as, in bodies natural,
The rump's the fundament of all;
So, in a common-wealth, or realm,
The government is call'd the helm;
With which, like veſſels under ſail,
They're turn'd and winded by the tail,
The tail, which birds and fiſhes ſteer

tians repreſented their kings (many of whoſe names were Ptolemy) under the hieroglyphic of a bee, diſpenſing honey to the good and virtuous, and having a ſting for the wicked and diſſolute.

v. 1591, 1592, 1593, 1594. *Becauſe theſe ſubtle animals—Bear all their int'reſts in their tails;—And, when they're once impair'd in that,—Are baniſh'd their well order'd ſtate.*]

"Ignavum fucos pecus a præſepibus arcent."
Virgilii Georgic. lib. iv. 168.

"All with united force combine to drive
The lazy drones from the laborious hive." Dryden.

Virgil obſerves of them (Georgic. lib. iv. 236, 237, 238) that they inſtantly die upon the loſs of their ſtings:

"Illis ira modum ſupra eſt, læſæque venenum
Morſibus inſpirant, et ſpicula cœca relinquunt
Affixa venis, animaſque in vulnere ponunt."

"Prone to revenge, the bees, a wrathful race,
When once provok'd, aſſault the aggreſſor's face:
And through the purple veins a paſſage find,
There fix their ſtings, and leave their ſouls behind." Dryd.

See

Their courſes with, through ſea and air;
To whom the rudder of the rump is
The ſame thing with the ſtern and compaſs,
This ſhews how perfectly the rump
And common-wealth in nature jump.
For as a fly that goes to bed
Reſts with his tail above his head;
So, in this mongrel ſtate of ours,
The rabble are the ſupreme powers;
That hors'd us on their backs, to ſhow us
A jadiſh trick at laſt, and throw us.
The learned Rabbins of the Jews
Write there's a bone, which they call *luez*,
I' th' rump of man, of ſuch a virtue,

See Æſop's Fable of Jupiter and the Bee, L'Eſtrange's Fables, part i. fab. 125; Mouſeti Inſectorum Theatr. p. 9.

v. 1606. ——— *and compaſs.*] The compaſs, or magnetic needle, firſt found out in Europe by John or Flavio Gioia, of the city Amalfi, in the kingdom of Naples. Lediard's Naval Hiſtory, vol. i. p. 35; Hearne's Syſtem of Univerſal Hiſtory, vol. i. p. 80, ann. 1302.

v. 1609, 1610. *For as a fly that goes to bed—Reſts with his tail above his head,* &c.] This is literally true.

v. 1615, 1616, 1617, 1618. *The learned rabbins of the Jews—Write, there's a bone, which they call* luez,—*I' th' rump of man, of ſuch a virtue,—No force in nature can do hurt to.*] Buxtorf, in Lexic. Chaldaic, Talmud. & Rabbin. Col. 12, under the word לוז, Luz, thus writes, "Nomen oſſis cujuſdam in corpore humano, quod ſcribunt Hæbræi incorruptibile," &c. for which he quotes ſeveral rabbinical authors. (Mr. Profeſſor Chapelow.) "When Adrianus was bruiſing of bones, he aſked R. Jehoſhuang, the ſon of Hhaninah, and ſaid to him, From what will God at the latter end revive man? He ſaid, from Luz of the back-bone. (Luz is a little bone, in the ſhape of an almond, or hazel-nut, ſtanding at the bottom of the back-bone, R. Solmon.) He ſaid to him, whence doſt thou know it? He anſwered, Get it me, and I will

No force in nature can do hurt to;
And therefore, at the laſt great day,
All th' other members ſhall, they ſay,
Spring out of this, as from a ſeed
All ſorts of vegetals proceed:
From whence the learned ſons of art,
Os ſacrum, juſtly ſtyle that part.
Then what can better repreſent,

I will inform you: Adrianus procured one, and he (R. Jehoſhuang) endeavoured to grind it in a mill, but it would not grind: He endeavoured to burn it in a fire, but it would not burn: He put it into water, and it was not diſſolved: He put it upon a garment, and ſtruck it with a hammer, but the garment was rent, and the hammer ſplit, and it (the bone) was not diminiſhed." A tranſlation from Bereſchith Rabboth, ſect 28, by Mr. Iſrael Lyon. See Dr. Pocock's annotations on Porta Moſis, p. 169, Dr. Twells's edition.

Mohammed taught his followers ſomething to this purpoſe. See Sales's Preliminary Diſcourſe to the Koran, p. 79.

v. 1619, 1620, 1621, 1622. *And therefore, at the laſt great day,—All th' other members ſhall, they ſay,—Spring out of this, as from a ſeed—All ſorts of vegetals proceed.*] The learned Mr. John Gregory, of Oxford, in his ſermon upon the Reſurrection (Notes and obſervations upon ſome paſſages of ſcripture, 1684, p. 70), where he is proving the reſurrection of the ſame body, informs us, "That a learned chemiſt, who ſpent much time in the contemplation of tinctures, and the impreſſion of vegetables, to prove the great principle of ſalt, made this experiment: He took ſeveral herbs and plants, and calcined them to aſhes; he put up the aſhes into ſeveral glaſſes ſealed hermetically, and written upon with the ſeveral names of the calcined herbs: When he would ſhew the experiment, he applied a ſoft flame to the glaſſes, where forthwith he might perceive the ſelf-ſame herbs riſing up by little and little out of the aſhes, every one in his proper form; and, the flame ſubtracted, they would return to their chaos again."

Philip Skippon, Eſq. in his journey through part of the Low Countries, &c. (Churchill's Collections, vol. vi. p. 717), makes mention of one Baldiſti, a chemiſt, who bragged, that he could diſcover the name of any plant, only by ſeeing the fixed ſalt of it.

If

Than this rump-bone, the parliament;
That, after ſeveral rude ejections,
And as prodigious reſurrections,
With new reverſions of nine lives,
Starts up, and, like a cat, revives?
But now, alas! they're all expir'd,
And th' houſe, as well as members, fir'd;

If four thouſand were brought one after another, he could diſtinguiſh them.———That he had an univerſal liquor, that would produce any plant out of its fixed ſalt." See a curious diſſertation, Tatler, No. 119.

v. 1626. *Than this rump-bone, the parliament.*] See the reaſon why thoſe few members of the Houſe of Commons, after they had ſecluded their fellow members, to make way for the King's trial, were called a Rump, or fag-end of a parliament, Walker's Hiſtory of Independency, part ii. p. 32. part iii. p 35. 75; Heath's Chronicle, p. 422; Carte's Life of the Duke of Ormond, vol. ii. p. 53; Lilly's Hiſtory of his own Life and Times, p. 84.

" The Rump's an old ſtory if well underſtood;
'Tis a thing dreſs'd up in a parliament's hood,
And like't, but the tail ſtands where the head ſhould,
Which no body can deny."
'Twould make a man ſcratch where it does not itch,
To ſee forty fools heads in one politic breech;
And that hugging the nation, as the devil did the witch."

A New-year's Gift for the Rump, Collection of Loyal Songs, vol. i. p. 44. See many ſongs upon the Rump, vol. ib. No. 7, 10, &c.

v. 1627, 1628, 1629, 1630. *That, after ſev'ral rude ejections,—And as prodigious reſurrections,—With new reverſions of nine lives,—Starts up———.*] The Rump was ejected by Oliver Cromwell and his officers, April 1653, reſtored the 6th of May 1659, turned out again the 13th of October, and reſtored the 26th of December. See Foulis's Hiſtory of the Wicked Plots, &c. p. 126, 127; Walker's Hiſtory of Independency, part iv. p. 24, 39, 68, 82; Re-reſurrection of the Rump, Loyal Songs, vol. ii. No. 10.

" Then a pox light on the pitiful Rump,
That a third time above-board vapers;
Which Old Nick blew out, but now turns up trump,
As Joan farted in and out tapers."
Collection of Loyal Songs, vol. ii. p. 138.

v. 1630.

Conſum'd in kennels by the rout,
With which they other fires put out:
Condemn'd t' ungoverning diſtreſs,
And paultry private wretchedneſs;
Worſe than the devil to privation,
Beyond all hopes of reſtoration:
And parted, like the body and ſoul,
From all dominion and controul.
We, who could lately, with a look,
Enact, eſtabliſh, or revoke;
Whoſe arbitrary nods gave law,
And frowns kept multitudes in awe;
Before the bluſter of whoſe huff,
All hats, as in a ſtorm, flew off:
Ador'd and bow'd to, by the great,

v. 1630. ——— *and, like a cat revives.*] "Care will kill a cat, and yet a cat is ſaid to have nine lives." Ray's Proverbial Sentences.

v. 1655, 1656. *For ſome of us have ſcores more large—Than heads and quarters can diſcharge.*] John Taylor, the water-poet (ſee Revenge, to William Fenner, Works, p. 146) has blazoned the arms of ſuch villains as theſe:

"——— I hope
Thou wilt conclude thy roguery in a rope:
Three trees, two rampant, and the other croſſant,
One halter pendant, and a ladder paſſant.
In a field azure, clouded like the ſky,
Becauſe 'twixt earth and air I hope thou'lt die;
Theſe arms for thee my muſe hath heraldiz'd,
And, to exhalt thee, them ſhe hath devis'd:
Then when thou bidſt the world the laſt good night,
I ſquint upright, and ſay, Gallows, claim thy right."

See ſong, entitled, A Quarrel betwixt Tower-hill and Tyburn, Collection of Loyal Songs, vol. ii. No. 2.

v. 1661, 1662. *And, to be but undone, entail—Their veſſels on perpetual jail.*] See Sir Roger L'Eſtrange's Apology, p. 51. This the regicides, in general, would have done gladly, but the ring-leaders

Down to the footman and valet;
Had more bent knees than chapel-mats,
And prayers, than the crowns of hats;
Shall now be ſcorn'd as wretchedly,
For ruin's juſt as low as high;
Which might be ſuffer'd, were it all
The horror that attends our fall:
For ſome of us have ſcores more large
Than heads and quarters can diſcharge:
And others, who, by reſtleſs ſcraping,
With public frauds, and private rapine,
Have mighty heaps of wealth amaſs'd,
Would gladly lay down all at laſt:
And, to be but undone, entail
Their veſſels on perpetual jail;

leaders of them were executed in terrorem: Thoſe that came in upon proclamation, were brought to the bar of the Houſe of Lords, 25th November 1661, to anſwer what they could ſay for themſelves, why judgment ſhould not be executed againſt them? They ſeverally alledged, "That, upon his Majeſty's gracious declaration from Breda, and the votes of the parliament, &c. they did render themſelves, being adviſed, that they ſhould thereby ſecure their lives; and humbly craved the benefit of the proclamation, &c. And Harry Martin briſkly added, That he had never obeyed any proclamation before this, and hoped he ſhould not be hanged for taking the King's word now. A bill was brought in for their execution, which was read twice, but afterwards dropped, and ſo they were all ſent to their ſeveral priſons, and little more heard of." Echard's Hiſtory of England, vol. iii. p. 68. Ludlow, and ſome others, eſcaped by flying among the Swiſs Cantons.

Diodorus Siculus obſerves of the Egyptians (Rer. Antiquar. lib. iv. cap. i.), that amongſt them it was reckoned diſhonourable to commute death with baniſhment. "Commutare mortem exilio, veluti mos eſt apud Græcos, nefas habitur: Ferunt quendam, miſſo ad ſe mortis ſigno, cogitaſſe ex Ethiopia fugere: Quod præſentiens mater, zonâ ad filii collum poſitâ, nequaquam manibus reniti auſum, ne ſuis dedecori eſſet, ſtrangulaſſe."

v. 1665,

And bleſs the devil to let them ſarms
Of forfeit ſouls, on no worſe terms.
This ſaid, a near and louder ſhout
Put all th' aſſembly to the rout,
Who now begun t' out-run their fear,
As horſes do, from thoſe they bear:
But crowded on with ſo much haſte,
Until th' had block'd the paſſage faſt,
And barricado'd it with haunches
Of outward men, and bulks and paunches,

v. 1665, 1666. *This ſaid, a near and louder ſhout—Put all th' aſſembly to the rout.*] When Sir Martyn came to this cabal, he left the rabble at Temple-bar; but, by the time he had concluded his diſcourſe, they were advanced near Whitehall and Weſtminſter.—This alarmed our caballers, and perhaps terrified them with the apprehenſion of being hanged or burnt in reality, as ſome of them that very inſtant were in effigy. No wonder therefore they broke up ſo precipitately, and that each endeavoured to ſecure himſelf.—The manner of it is deſcribed with a poetical licence, only to embelliſh this Canto with a diverting cataſtrophe. (Mr. B.)

v. 1671. *And barricado'd it with haunches*, &c.] See a merry deſcription of a fat man in a crowd, Preface to a Tale of a Tub, p. 21; Dr. Swift's Intelligencer, No. 13, p. 143.

v. 1689, 1690. *And beat a Tuſcan running horſe,—Whoſe jockey-rider is all ſpurs.*] My worthy friend, the Rev. Mr. William Smith, Rector of St. Mary's in the town of Bedford, communicated the following note upon theſe two lines:

The anniverſary of the Pope's coronation is celebrated at Rome with univerſal feſtivity, and concludes at night with a coſtly and extraordinary fire-work, which is played off from the top of the caſtle of St. Angelo, and, diſtributes rockets in the air all around, into various forms, of crowns, ſcepters, &c. in a moſt ſurpriſing manner. Amongſt the other diverſions of the day, is a horſe-race in one of the longeſt ſtreets of the city, to which reſort a vaſt number of well-dreſſed gentlemen and fine ladies: particularly, the Cardinal Protector for the Engliſh nation does then hire a houſe for the day in that ſtreet, where he entertains ſuch of our countrymen as will favour him with their company, with an elegant regale

That with their ſhoulders ſtrove to ſqueeze,
And rather ſave a crippled piece
Of all their cruſh'd and broken members,
Than have them grillied on the embers;
Still preſſing on with heavy packs,
Of one another, on their backs:
The van-guard could no longer bear
The charges of the forlorn rear,
But, borne down headlong by the rout,
Were trampled ſorely under foot:
Yet nothing prov'd ſo formidable,
As the horrid cookery of the rabble:

gale of rich wines, and all ſorts of ſweetmeats, &c. and, from the windows of the balconies, they and indeed all other perſons of quality and diſtinction have the pleaſure of ſeeing the race, which is performed in the following manner:

The horſes, without being ſaddled, are placed exactly all together abreaſt, and ſo held by the bridle. There is a girth goes round each of their bodies, to which, upon the top of their backs, is faſtened a thin plate of poliſhed ſteel, about two inches in breadth, and a foot long, in the ſhape of an arch, which is ſo pliable as to riſe up and fall down again towards the hinder part of the horſe at his leaſt motion, at the extremity whereof hangs a bunch of very ſharp ſpurs; theſe ſpurs are held up from touching the horſe by a groom, who, upon the ſignal for ſtarting, lets them fall down and prick his back, upon which all the horſes immediately ſtart, and the faſter they run, the faſter do the ſpurs prick them.

There are perſons at the end of the race ready to lift up the ſpurs, take them off from the girths, and lead the horſes home by the bridle.

I ſuppoſe Tuſcany breeds the beſt Italian race-horſes; which induced Mr. Butler to uſe the term of Tuſcan horſe. And this ſeems to be confirmed by Sir William Davenant, who, ſpeaking of Gartha, one of his heroines, Gondib. part ii. cant. ii. p. 384, ſays,

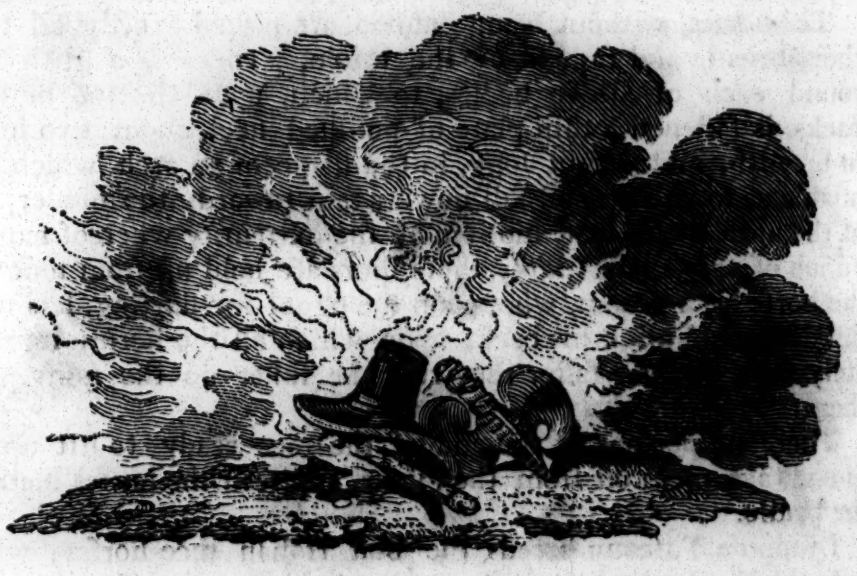
" To Breſcia's camp her courſe ſhe had deſign'd,
And bids her Tuſcan charioteer drive on,
As if her ſteeds were dieted with wind,
Slow ſeems their ſpeed whoſe thoughts before them run."

And fear, that keeps all feeling out,
As leſſer pains are by the gout,
Reliev'd 'em with a freſh ſupply
Of rallied force, enough to fly,
And beat a Tuſcan running-horſe,
Whoſe jockey-rider is all ſpurs.

The Rev. Dr. Dighton of Newmarket (as I am informed by the Rev. Mr. Smith of Harleſton) has the picture of one of theſe horſes: There is a line full of ſpurs reaching from mane to tail.

The horſe-race in the ſtreet Del Corſo, at Rome, during the time of the carnival, is performed much in the ſame manner.

A. de la Motraye (ſee Travels, vol. i. chap. iv. p. 58) obſerves, "That two bags ſtuffed with ſtraw, one on the top of the other, in the top of a wallet, with little pointed wires, like the briſtles of a hedge-hog, are tied on the horſe's back, and hang down upon his flanks: then they whip two or three of them together, and ſo let them go; and the motion of their running ſtirring their briſtles, and (as it were) ſpurring them, increaſes the ſpeed."



HUDIBRAS.

PART III. CANTO III.

ARGUMENT.

The Knight and Squire's prodigious flight,
To quit th' enchanted bow'r by night.
He plods to turn his amorous ſuit
T' a plea in law, and proſecute:
Repairs to counſel, to adviſe
'Bout managing the enterpriſe;
But firſt reſolves to try by letter,
And one more fair addreſs, to get her.

PART III. CANTO III.

WHO would believe what ſtrange bugbears
Mankind creates itſelf, of fears,
That ſpring, like fern, that inſect weed,
Equivocally, without ſeed?

Our poet now reſumes his principal ſubject; and the reaſon why he is ſo full in the recapitulation of the laſt adventure of our Knight and Squire is, becauſe we had loſt ſight of our heroes for the ſpace of the longeſt canto in the whole poem. This reſpite might probably occaſion forgetfulneſs in ſome readers, whoſe attention had been ſo long ſuſpended: it was therefore neceſſary that a repetition ſhould be made of the dark adventure, and that it ſhould be made clear and intelligible to the reader. (Mr. B.)

v. 3, 4. *That ſpring, like fern, that inſect weed,—Equivocally, without ſeed.*] Pliny affirms the ſame of two ſorts of fern (Hiſt. Nat. lib. xxvii. cap. 9). "Filicis duo genera nec florem habent, nec ſemen."

And have no poſſible foundation,
But merely in th' imagination,
And yet can do more dreadful feats
Than hags, with all their imps and teats;
Make more bewitch and haunt themſelves,
Than all their nurſeries of elves.
For fear does things ſo like a witch,
'Tis hard t' unriddle which is which;
Sets up communities of ſenſes,
To chop and change intelligences;
As Roſicrucian virtuoſos
Can ſee with ears, and hear with noſes;
And, when they neither ſee nor hear,
Have more than both ſupply'd by fear;
That makes 'em in the dark ſee viſions,
And hag themſelves with apparitions;

Shakeſpeare ſeems to banter this opinion (1ſt part of Henry IV. act ii. vol. iii. p. 368).

Gadſhill to the Chamberlain.

"We ſteal as in a caſtle, cock-ſure, we have the receipt of fern-ſeed, we walk inviſible."

Dr. Derham (Phyſico-Theology, b. x. p. 410, 7th edit.) diſproves this opinion: "Filicem reliquaſque capillares herbas femine carere veteres plerique——prodidere: Quos etiam ſecuti ſunt e recentioribus nonnulli, Dodoneus, &c.——Alii e contra, Bauhinus, &c. Filices, et congeneres, ſpermatophoras eſſe contendunt: Partim, quia hiſtoria creationis, Gen. ii. 12, &c. veriſſimam eſſe Autopſia convincit."

Fredericus Cæſius, he ſaith, was the firſt that diſcovered theſe ſeeds by the help of a microſcope, and ſince him Mr. W. C. (Wil. Cole) hath more critically obſerved them. See more p. 410, 414.

v. 8. *Than hags, with all their imps and teats.*] * Alluding to the vulgar opinion, that witches have their imps, or familiar ſpirits, that

And, when their eyes diſcover leaſt,
Diſcern the ſubtleſt objects beſt:
Do things, not contrary, alone,
To th' courſe of nature, but its own;
The courage of the braveſt daunt,
And turn poltroons as valiant:
For men as reſolute appear,
With too much, as too little fear;
And, when they're out of hopes of flying,
Will run away from death by dying;
Or turn again to ſtand it out,
And thoſe they fled, like lions, rout.
This Hudibras had prov'd too true,
Who, by the furies, left perdue,
And haunted with detachments, ſent
From Marſhal Legion's regiment,

that are employed in their diabolical practices, and ſuck private teats they have about them."

v. 10. *Than all their nurſeries of elves.*] A ſneer upon the tales of fairies told to children in the nurſery.

v. 15. *As Roſicrucian virtuoſos,* &c.] The Roſicrucians were a ſect that appeared in Germany in the beginning of the ſeventeenth age. They are alſo called the enlightened, immortal, and inviſible; they are a very enthuſiaſtical ſort of men, and hold many wild and extravagant opinions. The Roſicrucian philoſophers held a millennium. Vid. Jo. Garhardi Loc. Theologic. tom. ix. col. 331.

v. 36. *From Marſhal Legion's regiment.*] Alluding to Stephen Marſhal's bellowing out treaſon from the pulpit, in order to recruit the army of the rebels. He was called the Geneva bull.

"Or roar, like Marſhal, that Geneva bull,
Hell and damnation, a pulpit full."

Cleveland's Rebel Scot, Works, 1677, p. 49; and Dr. Bruno Ryves,

Was by a fiend, as counterfeit,
Reliev'd and reſcu'd with a cheat;
When nothing but himſelf, and fear,
Was both the imps and conjurer:
As, by the rules o' th' virtuoſi,
It follows in due form of poeſy.
Diſguis'd in all the maſks of night,
We left our champion on his flight,
At blindman's buff, to grope his way,
In equal fear of night and day;
Who took his dark and deſp'rate courſe,
He knew no better than his horſe;
And by an unknown devil led,
(He knew as little whither) fled,
He never was in greater need,
Nor leſs capacity of ſpeed;
Diſabled, both in man and beaſt,
To fly and run away, his beſt:
To keep the enemy, and fear,
From equal falling on his rear,

Mercurius Ruſticus, p. 155, calls him the Arch Flamen of the rebels. See a further account of him, Walker's Hiſtory of Independency, part i. p. 79, 80.

v. 59, 60. *As ſeamen ride with all their force,—And tug as if they row'd the horſe.*] John Taylor, the water poet (in his tract, entitled, A Navy of Land Ships, p. 87) banters the ſeamen, as bad horſemen. He obſerves, "That mariners are commonly the worſt horſemen. As one of them being upon a tired hackney, his companions prayed him to ride faſter, he ſaid, he was becalmed: Another mounted upon a foundered jade that ſtumbled three or four times headlong; the ſailor imagined, that his horſe was too much laden a-head, or forward on (as the ſea phraſe is), and therefore to ballaſt him, that he might go or ſail with an even

And though with kicks and bangs he ply'd
The farther and the nearer ſide,
(As ſeamen ride with all their force,
And tug as if they row'd the horſe,
And, when the hackney fails moſt ſwift,
Believe they lag, or run a-drift)
So, though he poſted e'er ſo faſt,
His fear was greater than his haſte:
For fear, though fleeter than the wind,
Believes 'tis always left behind.
But when the morn began t' appear,
And ſhift t' another ſcene his fear,
He found his new officious ſhade,
That came ſo timely to his aid,
And forc'd him from the foe t' eſcape,
Had turn'd itſelf to Ralpho's ſhape,
So like in perſon, garb, and pitch,
'Twas hard t' interpret which was which.
For Ralpho had no ſooner told
The Lady all he had t' unfold,

even keel, he alighted, and filled his jerkin ſleeves full of ſtones, and tied them faſt to his horſe's crupper, ſuppoſing thereby to make his ſtern as deep laden as his head, to avoid ſtumbling."

v. 67. *But when the morn began to appear.*] I have before obſerved, that we may trace our heroes morning and night: This particular is always eſſential in poetry, to avoid confuſion and diſputes among the critics. How would they have calculated the number of days taken up in the Iliad, Æneid, and Paradiſe Loſt, if the poets had not been careful to lead them into the momentous diſcovery? Mr. Butler is as clear in this point as any of them: For, from opening of theſe adventures, every morning and night have been poetically deſcribed; and now we are arrived at the third day. (Mr. B.)

But ſhe convey'd him out of ſight,
To entertain the approaching Knight;
And while he gave himſelf diverſion,
T' accommodate his beaſt and perſon,
And put his beard into a poſture
At beſt advantage to accoſt her,
She order'd th' antimaſquerade
(For his reception) aforeſaid:
But when the ceremony was done,
The lights put out, and furies gone,
And Hudibras, among the reſt,
Convey'd away, as Ralpho gueſs'd,
The wretched caitiff, all alone,
(As he believ'd) began to moan,
And tell his ſtory to himſelf,
The Knight miſtook him for an elf;
And did ſo ſtill, till he began
To ſcruple at Ralph's outward man,
And thought, becauſe they oft agreed
T' appear in one another's ſtead,

v. 88. *But ſhe convoy'd him,* &c. firſt edit. 1678, altered 1684 to *convey'd.*

v. 102, 103, 104. *He ſtar'd upon him, and cry'd out,—What art? My Squire, or that bold ſpright—That took his place and ſhape to night?*] Here is an amazing diſcovery opened: The Knight's dreadful apprehenſions vaniſh with the night: No ſooner does the day break, but with joy he perceives his miſtake: He finds Ralpho in his company inſtead of an elf or a ghoſt: Upon this he is agreeably ſurpriſed, as he was before terribly affrighted. But let us examine whether this meeting, and the reconciliation that follows it, are naturally brought about; ſince the day before they had mutually reſolved to abandon each other. I think he hath judiciouſly formed this incident: For it is plain the Knight and the Squire were conſcious they had wronged one another, the one by his baſe intentions, and the other by his treachery and groſs impoſition: But very fortunately they were ignorant of each

And act the ſaint's and devil's part,
With undiſtinguiſhable art,
They might have done ſo now, perhaps,
And put on one another's ſhapes;
And therefore, to reſolve the doubt,
He ſtar'd upon him, and cry'd out,
What art? My Squire, or that bold ſpright
That took his place and ſhape to night?
Some buſy Independent pug,
Retainer to his ſynagogue?
Alas! quoth he, I'm none of thoſe
Your boſom friends, as you ſuppoſe;
But Ralph himſelf, your truſty Squire,
Wh'has dragg'd your Donſhip out o'th' mire,
And from th' enchantments of a widow,
Wh'had turn'd you int'a beaſt, have freed you,
And, though a priſoner of war,
Have brought you ſafe, where now you are,
Which you would gratefully repay
Your conſtant Preſbyterian way.

each other's deſigns; and, conſequently, each thought himſelf the offender: It is therefore natural and probable, that they ſhould eaſily come to a good underſtanding. The Knight compounds with the Squire for his impoſition as a ghoſt, not only from a ſenſe of his own baſe intentions, but for the happy eſcape from witches, ſpirits, and elves, from which the Squire pretends to have freed him. On the other hand, the Squire is willing to re-enter to the Knight's ſervice, and to attend him once more in his peregrinations, when he found this ſham meritorious action had deluded him into a ſuſpenſion of that reſentment which he might juſtly have exerted: Thus are they fortunately reconciled, and thus are theſe momentous adventures continued, to the ſatisfaction of the reader, and applauſe of the poet. (Mr. B.) *Sprite* in all editions to 1726 incluſive, *Spright*, edition 1739.

v. 110. —— *Dunſhip*, in all editions to 1710. *Donſhip* in later editions.

That's ſtranger (quoth the Knight) and ſtran-
Who gave thee notice of my danger? [ger:
Quoth he, The infernal conjurer
Purſu'd, and took me priſoner;
And, knowing you were hereabout,
Brought me along, to find you out;
Where I, in hugger-mugger hid,
Have noted all they ſaid or did;
And, though they lay to him the pageant,
I did not ſee him, nor his agent,
Who play'd their ſorceries out of ſight,
T' avoid a fiercer ſecond fight.
But didſt thou ſee no devils then?
Not one (quoth he) but carnal men,
A little worſe than fiends in hell,

v. 132. *And that ſhe-devil Jezebel.*] See Spectator's deſcription of a Jezebel, No. 175.

v. 137. *A rallying weaver in the town.*] See Mr. Butler's Fable of the Lion and the Fox, Remains.

v. 145, 146. ——— *than the rev'rend writer,—That to our churches veil'd his mitre.*] Though there were more than one in thoſe times that this character would have ſuited, yet it is probable, that Mr. George Grahame, Biſhop of Orkney, is ſneered in this place by Mr. Butler. He was ſo baſe as to renounce and abjure Epiſcopacy, ſigning the abjuration with his own hand, at Breckneſs in Strones, February 11, 1639. See Mr. Gordon's Hiſtory of the illuſtrious Family of Gordon, vol. ii. p. 315. To this remarkable incident Biſhop Hall alludes (Epiſtle Dedicatory prefixed to his Epiſcopacy by Divine Right, &c. 1640, p. 1), where he obſerves, "That he craved pardon for having accepted his Epiſcopal function, as if he had thereby committed ſome heinous offence." Upon which he uſes the following exclamation, (Epiſcopacy, &c. p. 1); "Good God, what is this that I have lived to hear? That a biſhop, in a Chriſtian aſſembly, ſhould renounce his Epiſcopal function, and cry mercy for his now abandoned

And that ſhe-devil Jezebel,
That laugh'd and tee-he'd with deriſion,
To ſee them take your depoſition.
What then (quoth Hudibras) was he,
That play'd the dev'l to examine me?
A rallying weaver in the town,
That did it in a parſon's gown;
Whom all the pariſh takes for gifted,
But, for my part, I ne'er believ'd it:
In which you told them all your feats,
Your conſcientious frauds and cheats,
Deny'd your whipping, and confeſs'd
The naked truth of all the reſt,
More plainly than the reverend writer,
That to our churches veil'd his mitre;

doned calling." See Ruſhworth's Collections, vol. iii. laſt edit. p. 957; Nalſon's Collections, vol. i. p. 252.

There was another Scotchman, Archibald Adair, Biſhop of Killala in Ireland, who was deprived of his biſhopric, for ſpeaking in favour of the rebellious Scotch covenanters; but was promoted to the ſee of Waterford after the Earl of Strafford's death. Carte's Hiſtory of the Life of James the firſt Duke of Ormond, vol. i. p. 95, 193.

The writer of the printed notes inſinuates, "that the Archbiſhop of York is here intended:" But he is certainly miſtaken; for Archbiſhop Williams was as much hated by the fanatics of thoſe times as any one of his order. In a libel, entitled, The Character of an Oxford Incendiary, p. 4, he is treated in the following indecent manner: "And now we talk of preferment, enter Owen Glendour on horſeback, Brute's couſin-german, and top of his kindred, Welſh Williams, prelate of York: This is the pepper-noſed Caliph, that ſnuffs, puffs, and huffs ingratitude to the parliament, though they freed him from priſon, and put his adverſary in his room: Tell him of reformation, and you transform him into a turkey-cock: A jack of lent, made of a leek

All which they took in black and white,
And cudgell'd me to underwrite.
What made thee, when they all were gone,
And none, but thou and I alone,
To act the devil, and forbear
To rid me of my helliſh fear?
Quoth he, I knew your conſtant rate,
And frame of ſp'rit too obſtinate,
To be by me prevail'd upon,
With any motives of my own;
And therefore ſtrove to counterfeit
The devil a-while, to nick your wit;
The devil, that is your conſtant crony,
That only can prevail upon ye:
Elſe we might ſtill have been diſputing,
And they with weighty drubs confuting.
The Knight, who now began to find
Th' had left the enemy behind,
And ſaw no further harm remain,
But feeble wearineſs and pain,
Perceiv'd, by loſing of their way,
Th' had gain'd the advantage of the day,
And, by declining of the road,
They had, by chance, their rear made good;
He ventur'd to diſmiſs his fear,
That partings wont to rant and tear,

leek and red-herring, will not more inflame him, than the name of preſbytery."

And I find, in an original letter in Dr. William's MS. collections,

And give the deſperat'ſt attack
To danger ſtill behind its back.
For, having paus'd to recollect,
And on his paſt ſucceſs reflect,
T' examine and conſider why,
And whence, and how he came to fly,
And when no devil had appear'd,
What elſe, it could be ſaid, he fear'd;
It put him in ſo fierce a rage,
He once reſolv'd to re-engage,
Toſs'd like a foot-ball back again,
With ſhame, and vengeance, and diſdain.
Quoth he, It was thy cowardice,
That made me from this leaguer riſe;
And, when I 'ad half reduc'd the place,
To quit it infamouſly baſe;
Was better cover'd by the new
Arriv'd detachment, than I knew;
To ſlight my new acqueſts, and run,
Victoriouſly, from battles won,
And, reck'ning all I gain'd or loſt,
To ſell them cheaper than they coſt;
To make me put myſelf to flight,
And, conqu'ring, run away by night;
To drag me out, which th' haughty foe
Durſt never have preſum'd to do;

tions, from Sir William Breerton to the ſpeaker, a complaint againſt the Archbiſhop of York, the Biſhops of Cheſter, St. Aſaph, and Bangor, for fortifying Conway caſtle againſt the parliament.

To mount me in the dark by force,
Upon the bare ridge of my horſe,
Expos'd in querpo to their rage,
Without my arms and equipage;
Leſt, if they ventur'd to purſue,
I might the unequal fight renew;
And, to preſerve thy outward man,
Aſſum'd my place, and led the van.
All this, quoth Ralph, I did, 'tis true,
Not to preſerve myſelf, but you.
You, who were damn'd to baſer drubs
Than wretches feel in powd'ring tubs,
To mount two-wheel'd carroches, worſe
Than managing a wooden horſe;
Dragg'd out through ſtraiter holes by th' ears,
Eras'd, or coup'd for perjurers;
Who, though th' attempt had prov'd in vain,
Had had no reaſon to complain:
But, ſince it proſper'd, 'tis unhandſome
To blame the hand that paid your ranſom,
And reſcu'd your obnoxious bones
From unavoidable battoons.

v. 211. *To mount two-wheel'd carroches.*] A cart in which criminals are carried to be hanged. Dr. Baillie, in his Wall-flower, written in Newgate, and publiſhed 1650, p. 60, uſes the word *caroach* for coach.

v. 243. *For thoſe that fly may fight again.*] A ſaying of Demoſthenes, who fled from Philip of Macedon, when he obtained a great victory over the Athenians at Cheronæa, a village of Bœotia; and, being reproached for it, he made the following anſwer.

Ανηρ,

The enemy was reinforc'd,
And we diſabled, and unhors'd,
Diſarm'd, unqualify'd for fight,
And no way left but haſty flight,
Which, though as deſp'rate in the attempt,
Has given you freedom to condemn't.
But, were our bones in fit condition
To reinforce the expedition,
'Tis now unſeaſonable and vain,
To think of falling on again:
No martial project to ſurpriſe
Can ever be attempted twice;
Nor caſt deſign ſerve afterwards,
As gameſters tear their loſing cards.
Beſide, our bangs of man and beaſt
Are fit for nothing now but reſt;
And for a while will not be able
To rally, and prove ſerviceable:
And therefore I, with reaſon, choſe
This ſtratagem, t' amuſe our foes,
To make an honourable retreat,
And wave a total ſure defeat:
For thoſe that fly may fight again,
Which he can never do that's ſlain.

Ανηρ, inquit, ο φευγων,—παλιν μαχησεῖαι. Auli Gellii Noct. Attic. lib. xvii. 21. See a farther account of the cowardice of Demoſthenes, Diodori Siculi Bibliothec. p. 380. "Be pacified (ſays the curate to Don Quixote, upon one of his miſadventures, vol. i. p. 56), "Fortune may have yet better ſucceſs in reſerve for you; and they who loſe to-day may win to morrow." Of Demoſthenes's opinion was the cowardly ſoldier (ſee L'Eſtrange's Fables, part ii. fab. 59), "who, being tried by a council of war, for

Hence timely running's no mean part
Of conduct in the martial art;
By which ſome glorious feats atchieve,
As citizens, by breaking, thrive,
And cannons conquer armies, while
They ſeem to draw off and recoil;
Is held the gallanteſt courſe, and braveſt,
To great exploits, as well as ſafeſt;
That ſpares th' expence of time and pains,
And dangerous beating out of brains,
And in the end prevails as certain
As thoſe that never truſt to fortune;
But make their fear do execution
Beyond the ſtouteſt reſolution;
As earthquakes kill without a blow,

for cowardice, pleaded for himſelf, That he did not run away for fear of the enemy, but only to try how long a paultry carcaſe might laſt a man with good looking to."

From this ſaying of Demoſthenes, the Italians might probably borrow their following proverb:

Emaglio che ſi dieu, qui fuggi, che qui mori. "It is better it ſhould be ſaid, here he run away, than here he was ſlain." Select Proverbs, Italian——London, 1707, p. 12.

v. 245, 246, 247. *Hence timely running's no mean part—Of conduct in the martial art;—By which ſome glorious feats atchieve.*] See note on part i. and canto iii. v. 607, 608, &c.; an account of Mark Antony's brave retreat from his Parthian Expedition, Lewis's Hiſtory of the Parthian Empire, p. 161.

"A prudent chief not always muſt diſplay
His powers in equal rank, and fair array;
But with th' occaſion and the place comply,
Conceal his force, nay ſeem ſometimes to fly.
Thoſe oft are ſtratagems which errors ſeem,
Nor is it Homer nods, but we that dream."

Mr. Pope's Eſſay on Criticiſm.

v. 261, 262. *If th' ancients crown'd their braveſt men,—That only*

And, only trembling, overthrow.
If th' ancients crown'd their braveſt men,
That only ſav'd a citizen,
What victory could e'er be won,
If every one would ſave but one?
Or fight endanger'd to be loſt,
Where all reſolve to ſave the moſt?
By this means, when a battle's won,
The war's as far from being done:
For thoſe that ſave themſelves, and fly,
Go halves, at leaſt, i' th' victory;
And ſometime, when the loſs is ſmall,
And danger great, they challenge all;
Print new editions to their feats,
And emendations in gazettes;

only ſav'd a citizen.] The corona civica was given to any ſoldier that had, in battle, ſaved the life of a Roman citizen, by killing, at the ſame time, an enemy; and, though it was compoſed of no better materials than oaken boughs, yet it was eſteemed more honourable than any other crown. Virgil calls it civilis quercus, Æn. vi. 771, 772.

" Qui juvenes, quantas, oſtentant, aſpice vires:
At qui umbrata gerunt civili tempora quercu."

See an account of the honours conferred on thoſe perſons that had merited it, Antiquity explained, by Montfaucon, vol. iv. part i. chap. vii. p. 106; Dr. Kennet's Antiquities of Rome, part ii. chap. xvi; Dr. Middleton's Life of Cicero, vol. i. quarto edit. p. 47, 48. Vid. etiam Auli Gellii Noct. Attic. lib. v. cap. vi; Reuſneri Symbol. Imperator. claſſ. i. ſymbol. xxvii. p. 36.

v. 271. *And ſometime, when the loſs is ſmall,* &c.] After a battle, the rebels, if they found their loſs was ſmall, they repreſented it to the people as a great victory gained, and made bonfires, and appointed a public thankſgiving for it; by which they kept up the ſpirit of the party. (Dr. B.)

v. 274. *And emendations in gazettes.*] I don't remember to have met with any ſuch paper printed in thoſe rebellious times; though

And when, for furious haſte to run,
They durſt not ſtay to fire a gun,
Have done't with bonfires, and at home
Made ſquibs and crackers overcome:
To ſet the rabble on a flame,
And keep their governors from blame,

there was a paper with that title early in the reign of King James I. as appears from John Donne's verſes upon T. Coriat's Crudities, publiſhed 1611.

" Munſter did towns, and Geſner authors ſhew;
Mount now——— to Gallo Belgicus appear
As deep a ſtateſman as a gazetteer."

See likewiſe R. Riccomontanus's Verſes upon the Crudities.

The gazettes began firſt to be regularly printed in King Charles II.'s time, in the year 1665, the year of the plague: The firſt number dated November 7, 1665. There is a complete collection of gazettes from that time, to December 30, 1703, in thirteen volumes folio, in Mr. Pepys's library in Magdalen College, Cambridge: In Lord Oxford's library, a complete ſet to the year 1739, incluſive, in thirty-four volumes, Cat. Bibliothec. Harleian. vol. ii. p. 740. See the etymology, Junii Etymol. Anglican.

v. 284. *They have been forc'd to ſing Te Deum.*] This they frequently did, though beaten. And it was their cuſtom likewiſe to ſing a pſalm before an engagement; to which Mr. Cotton, Virgil Traveſtie, b. iv. p. 146, compares the diſmal howlings of Queen Dido's domeſtics, when they diſcovered that ſhe had hanged herſelf:

" Even like unto the diſmal yowl,
When triſtful dogs at midnight howl:
Or, like the dirges that, through noſe,
Humm'd out to damp their Pagan foes,
When holy Roundheads go to battle,
With ſuch a yell did Carthage rattle."

We know it has been cuſtomary in other nations, upon an imaginary victory, nay ſometimes a defeat, to ſing Te Deum. Mahomet ridicules this cuſtom among Chriſtians, in a remarkable manner, and with a ſeeming juſtneſs: " I have been (ſays he) at a ceremony which I am willing to ſee often, to give an account of it in my letters: It is the Te Deum which Chriſtian princes cauſe to be ſung in their churches, on the gaining any conſiderable advantage over their enemies; which Te Deum is a hymn

Diſperſe the news the pulpit tells,
Confirm'd with fire-works and with bells;
And, though reduc'd to that extreme,
They have been forc'd to ſing *Te Deum*;
Yet with religious blaſphemy,
By flattering heaven with a lie,

hymn compoſed by two of their ſaints, to wit, Ambroſe and Auſtin. When the French beat the Spaniards, they ſing the Te Deum; and, when theſe vanquiſh their enemies, they do the ſame. Theſe two nations do the duty of the Muſſulmen, in deſtroying one another: and, when this is done, they give God thanks for the evil they had committed." Turkiſh Spy, vol. i. p. 5.

v. 286. *By flattering heaven with a lie.*] There are many inſtances of this kind upon record. " You mocked God (ſays the author of a letter ſent to London, from a Spy at Oxford———— p. 10) in your public thanſgivings for your inviſible victories, when you were publicly beaten: as at Edge-hill, when you and the ſaw-pit Lord (viz. Philip Lord Wharton, who hid himſelf in a ſaw-pit), with ſome others, did make people believe lies, on purpoſe to gull them of their monies."

v. 287. *And, for their beating, giving thanks.*] Mr. Walker (Hiſtory of Independency, part. ii. p. 174) gives a remarkable inſtance of this kind: " Popham (ſays he) was the man, who, on the 4th of June 1649, gave a diſmal relation to the high and mighty ſtates at Whitehall, of his ill ſucceſs in tampering with the Governor of Kinſale, in Ireland, who, being honeſter than the ſaints expected, took a ſum of money of him to betray the town and fort, and ſhips in the road; but when Popham came into the road, to take poſſeſſion of his new purchaſe, gave him ſuch a gun-powder welcome, that he loſt moſt of his men landed to take livery and ſeiſin, and divers ſhips. He was commanded to conceal the ill news, and make a different report to the plebeians of the Commons Houſe, of his ſucceſs, &c. (ſee Whitlock's Memorials, p. 406, 2d edit.) which occaſioned an order the 15th June, That, for this remarkable additional mercy, beſtowed upon them, in the proſperous ſucceſs given to their fleet at ſea, upon Thurſday next, the day ſet apart for thankſgiving, their miniſters ſhould praiſe God." " Lord (ſays Mr. Walker), ſince theſe audacious ſaints are ſo thankful to thee for

And, for their beating, giving thanks,
Th' have rais'd recruits, and fill'd their banks;
For thoſe who run from th' enemy,
Engage them equally to fly;
And, when the fight becomes a chace,
Thoſe win the day that win the race;
And that which would not paſs in fights,
Has done the feat with eaſy flights;
Recover'd many a deſp'rate campaign
With Bourdeaux, Burgundy, and Champaign;
Reſtor'd the fainting high and mighty
With brandy-wine, and aqua-vitæ;

one beating, beſtow many more beatings upon them, for they deſerve all thy corrections." See likewiſe Hiſtory of Independency, part i. p. 86.

" Nay, to the Almighty's ſelf, they have been bold
To lie, and their blaſphemous miniſter told,
They might ſay falſe to God, for, if they were
Beaten, he knew't not, for he was not there.
But God, who their great thankfulneſs did ſee,
Reward them ſtraight with another victory!
Juſt ſuch a one as Brainsford, and, ſans doubt,
'Twill weary, er't be long, their gratitude out."
Mr. Cowley's Puritan and Papiſt, p. 1, 2.

" But, oh! your faith is mighty, that has been,
As true faith ought to be, of things unſeen.
At Worc'ſter, Brainsford, and Edge-hill, we ſee,
Only by faith, y' have got the victory.
Such is your faith, and ſome ſuch unſeen way,
The public faith at laſt your debts will pay." Id. ib. p. 3.

See more, p. 8.

" At Keinton, Brainsford, Plymouth, York,
And divers places more,
What victories we ſaints obtain,
The like ne'er ſeen before:
How often we Prince Rupert kill'd,
And bravely won the day;
The wicked Cavaliers did run
The quite contrary way."

On

And made 'em ſtoutly overcome
With bacrack, hoccamore, and mum;
With the uncontroul'd decrees of fate
To victory neceſſitate;
With which, although they run or burn,
They unavoidably return:
Or elſe their ſultan populaces
Still ſtrangle all their routed baſſas.
Quoth Hudibras, I underſtand
What fights thou mean'ſt at ſea and land,
And who thoſe were that ran away,
And yet gave out th' had won the day;

On Colonel Venn's encouragement to his ſoldiers, Collection of Loyal Songs, republiſhed 1731, vol. i. No. xlii. p. 105.

v. 289, 290. *For thoſe who run from the enemy,—Engage them equally to fly.*] Of this opinion, probably, was that humorous traveller, who, relating ſome of his adventures, told the company that he and his ſervant made fifty wild Arabians run; which, ſtartling them, he obſerved, that there was no great matter in it; for (ſays he) we run and they ran after us.

v. 300. *With bacrack.*] Or baccharack. A wine from Bachiæra, a town on the Rhine, upon the Palatinate, whence it has its name. Bailey. Bacrach, edit. 1684, and following editions.

Ib. ———— *hoccamore.*] *Old hock.* A ſort of Rheniſh wine, ſo called from the village of Hockheim on the Maine, oppoſite to Mentz. Bailey.

v. 305. *Or elſe their ſultan populaces,* &c.] * The author compares the arbitrary actings of the ungovernable mob to the Sultan or Grand Seignior, who very ſeldom fails to ſacrifice any of his chief commanders, called Baſſas, if they prove unſucceſsful in battle. See Knowles's and Sir Paul Rycaut's Hiſtories of the Turks, and Mr. Fenton's Obſervations on ſome of Waller's Poems, p. 70.

v. 309, 310. *And who thoſe were that run away,—And yet gave out th' had won the day.*] Alluding probably to Sir William Wal-

Although the rabble ſous'd them for't
O'er head and ears in mud and dirt.
'Tis true, our modern way of war
Is grown more politic by far,
But not ſo reſolute and bold,
Nor ty'd to honour, as the old:
For now they laugh at giving battle,
Unleſs it be to herds of cattle;
Or fighting convoys of proviſion,
The whole deſign o' th' expedition,
And not with downright blows to rout
The enemy, but eat them out:
As fighting, in all beaſts of prey,
And eating, are perform'd one way;

ler's defeat at Roundway Downe, which the ſoldiers ever after called Runaway Downe. Mr. Whitelock makes the rout to be occaſioned by a panic fear in the parliament houſe: But Lord Hollis charges it upon the unſkilfulneſs and cowardice of Sir Arthur Haſlerig. It gave occaſion for much rejoicing and pleaſant raillery among the Cavaliers; and Cleveland thus plays upon both thoſe commanders (Character of a London Diurnal): "This is the William, who is the city's champion, and the diurnal's delight; yet, in all this triumph, tranſlate the ſcene but to Roundway Downe, there Haſlerig's lobſters (ſee reaſon why ſo called, Echard's Hiſtory of England, vol ii. p. 418) were turned into crabs, and crawled backwards. There poor Sir William ran to his lady for a uſe of a conſolation."

"Sir William at Runaway Downe had a bout,
Which him and his lobſters did totally rout,
And his lady the conqueror could not help him out.
Which nobody can deny."

The Rump carbonadoe'd, Collection of Loyal Songs, vol. ii. No. 26.

Mr. Whitelock ſays (Memorials, p. 70), That Waller poſted up to London, and, by his preſence, ſilenced invectives againſt him.

And

To give defiance to their teeth,
And fight their ſtubborn guts to death;
And thoſe atchieve the high'ſt renown,
That bring the other ſtomachs down.
There's now no fear of wounds nor maiming,
All dangers are reduc'd to famine;
And feats of arms, to plot, deſign,
Surpriſe, and ſtratagem, and mine;
But have no need, nor uſe of courage,
Unleſs it be for glory, or forage:
For, if they fight, 'tis but by chance,
When one ſide, vent'ring to advance,
And come uncivily too near,
Are charg'd unmercifully i' th' rear;

And the author of the Letter from a Spy at Oxford (p. 8), ſpeaking of Sir William Waller, at Runaway Downe, or Roundhead Downe, as he calls it, ſays, "Brave William had a beating with a witneſs, being totally routed by Prince Maurice and Sir John Byron. And this was the twelfth conqueſt which made up the conqueror's brown dozen in number, compared to the twelve labours of Hercules.—For theſe great victories, ſo happily gained by this old beaten conquering commander, he was pompouſly received into London, with little leſs than a Roman triumph, on Tueſday the 25th of July. The Lord Mayor's ſhow was nothing to it: There wanted nothing but a galley-foiſt, and then all had been near complete. The people ſwarmed about him like caterpillars; every one glutted their eyes in gazing on this conquered Agamemnon; and a thouſand voices cried, A Waller, a Waller!" Upon which he remarks, p. 10, "Thus you mocked God, the King, and the people; and by this means you have cauſed Pagan and Heathen idolatry to be committed. Firſt, To Bacchus there have been offered hundreds of hecatombs of health and carouſes; and ſecondly, Your burnt ſacrifices to Vulcan have been innumerably blazed in bonfires, fire and faggots, guns, flame, pipe and ſmoke."

v. 328. ——— *the others ſtomachs*, edit. 1700, and following ones.

And forc'd, with terrible reſiſtance,
To keep hereafter at a diſtance,
To pick out ground to encamp upon,
Where ſtore of largeſt rivers run,
That ſerve, inſtead of peaceful barriers,
To part th' engagements of their warriors;
Where both from ſide to ſide may ſkip,
And only encounter at bo-peep:
For men are found the ſtouter-hearted
The certainer th' are to be parted;
And therefore poſt themſelves in bogs,
As th' ancient mice attack'd the frogs,
And made their mortal enemy,
The water-rat, their ſtrict ally.

v. 347, 348. *For men are found the ſtouter-hearted,—The certainer th' are to be parted.*] See Montaigne's Eſſays, vol. ii. chap. ii. b. xvi. p. 450, &c.; Spectator, No. 131

v. 350. *As th' ancient mice attack'd the frogs.*] * Homer wrote a poem of the war between the mice and the frogs.

v. 351, 352. *And made their mortal enemy,—The water-rat, their ſtrict ally.*] Meaning the Dutch, who ſeemed to favour the Parliamentarians. (Mr. W.)

v. 355, 356. *And he's approv'd the moſt deſerving—Who longeſt can hold out at ſtarving.*] An ordinance was paſſed March 26, 1644, for the contribution of one meal a week towards the charge of the army. Remarkable was the caſe of Cecily de Rygeway, indicted the 31ſt of Edward III. A. D. 1347, for the murder of her huſband; who refuſing to plead, was adjudged at laſt to faſt forty days together in cloſe priſon, without meat or drink, which ſhe did. See the record in proof, Hiſtory of the moſt remarkable Trials of Great Britain, in capital Caſes, publiſhed 1705, p. 52, 53. Dr. Plot (Hiſtory of Staffordſhire, ch. viii. § xlvii. xlviii.) has given this, with two other remarkable inſtances of this kind; namely, of William Francis, who wilfully faſted fourteen days, being melancholy mad; and of John Scot, a Scotchman, who abſtained from meat thirty or forty days.

Others

For 'tis not now, who's ſtout and bold;
But who bears hunger beſt and cold?
And he's approv'd the moſt deſerving,
Who longeſt can hold out at ſtarving:
And he that routs moſt pigs and cows,
The formidableſt man of proweſs.
So th' Emperor Caligula,
That triumph'd o'er the Britiſh ſea,
Took crabs and oyſters priſoners,
And lobſters, 'ſtead of cuiraſiers;
Engag'd his legions in fierce buſtles,
With periwinkles, prawns, and muſcles;
And led his troops with furious gallops,
To charge whole regiments of ſcallops:

Others have carried this point much further, and their accounts greatly exceed belief.

Picus Mirandula mentions (from Roger Bacon) two Engliſh women, one who faſted twenty years, and the other forty. Jo. Fra. Pici Mirandulæ de Rer. Prænotione, lib. iii. tom. ii. Op. Baſileæ. See more inſtances, Jo. Fra. Pici Mirandulæ Exam. de Doctrin. Vanitat. Gentium. lib. ii. tom. ii. p 565; Ægidii Menagii Obſervat. in Diogen. Laert. lib. ii. ſegm. 143. See the Life of Martha Taylor, who lived one year without the uſe of meat or drink, 8vo, 1669, Catalog. Bibliothec. Harleian. vol. ii. p. 596, No. 9763; and Reynold's Diſcourſe upon the prodigious Abſtinence occaſioned by the twelve Months Faſting of Martha Taylor, the famous Derbyſhire Damoſel, 1669, id. ib. p. 918, No. 14223; Derham's Phyſico-Theology, book iv. chap. xi. p. 211, 212, 7th edit.; an account of a woman who had lain ſix days covered with ſnow, without receiving any nouriſhment, Philoſophical Tranſactions, vol. xxviii. for the year 1713, p. 265, &c.; and a copy of an affidavit made in Scotland, concerning a boy's living a conſiderable time without food, Philoſophical Tranſactions, vol. xxxi. No. 361, p. 29.

v. 359. *So th' Emp'ror Caligula.*] See an account of this famous expedition, in Suetonius, Caligul. lib. iv. cap. xlvi; Echard's Roman Hiſtory, vol. ii. p. 98, 99; Rapin's Hiſtory of England, tranſlated by Mr. Tindal, folio edit. vol. i. p. 12.

v. 369,

Not like their ancient way of war,
To wait on his triumphal car;
But when he went to dine or ſup,
More bravely eat his captives up;
And left all war by his example,
Reduc'd to vict'ling of a camp well.
Quoth Ralph, By all that you have ſaid,
And twice as much that I could add,
'Tis plain, you cannot now do worſe,
Than take this out-of-faſhion'd courſe,
To hope, by ſtratagem, to woo her,

v. 369, 370. *But when he went to dine or ſup,—More bravely eat his captives up.*] The courage of many of the heroes of thoſe times conſiſted in their teeth. Sir William Brereton, the famous Cheſhire knight, is thus characteriſed by Mr. Cleveland (Character of a London Diurnal, Works, 1677, p. 118). "Was Brereton (ſays he) to fight with his teeth, as he in all other things reſembles the beaſt, he would have odds of any man at his weapon. Oh! he's a terrible ſlaughter-man at a thankſgiving dinner. Had he been cannibal enough to have eaten thoſe he vanquiſhed, his gut would have made him valiant."

"Will Brereton's a ſinner,
And Croydon knows a winner;
But O take heed leſt he do eat
The rump all at one dinner."

Loyal Songs, vol. ii. p. 55. See a further character of him, Mr. Carte's Life of the Duke of Ormond, vol. i. p. 471; Impartial Examination of Mr. Neal's 4th vol. of the Hiſtory of the Puritans, p. 45.

"A man of ſtomach of the next deal
Was hungry Colonel Cobbet,
Who would eat at one meal
A commonwealth,
And make a joint but a gobbet."
Collection of Loyal Songs, vol. ii. p. 157.

v. 383, 384. *And ſtout Rinaldo gain'd his bride,—By courting of her*

Or waging battle to ſubdue her:
Though ſome have done it in romances,
And bang'd them into amorous fancies;
As thoſe who won the Amazons,
By wanton drubbing of their bones;
And ſtout Rinaldo gain'd his bride,
By courting of her back and ſide.
But, ſince thoſe times and feats are over,
They are not for a modern lover,
When miſtreſſes are too croſs-grain'd,
By ſuch addreſſes to be gain'd;

her back and ſide.] * A ſtory in Taſſo, an Italian poet, of a hero that gained his miſtreſs by conquering her party.

This account is not literally true of Rinaldo, one of the principal heroes concerned in the ſiege of Jeruſalem, againſt the infidel Saracens. Armida, a beautiful queen, was in love with him, and had by magic engaged his affections. But when, by the aſſiſtance of his friends, he broke looſe from her ſnares, and left her, ſhe vowed revenge, and offered to marry any one of thoſe Pagan princes who came to Saladin's aſſiſtance, provided they could take off Rinaldo in battle, though ſhe ſtill retained a ſecret affection for him. But when he had ſlain, with his own hand, all thoſe princes who had raſhly undertaken his death, ſhe fled from him with a deſign of taking away her own life; but he purſued and prevented it; and his love re-kindled by her heavy complaints againſt him: And when ſhe had given them vent, in the moſt moving and paſſionate terms, he convinced her that his affection for her was as ſtrong as ever, which brought about a reconciliation. Fairfax's Godfrey of Bulloigne, book xx. ſt. 128, 129, 130, 131, 132, 133, 134, 135, 136, p. 650, 651, 652. See Mr. Fenton's Waller, 1729, p. 278; Obſervations, p. 83; Spectator, No. 14.

This ſuits as well with what Shakeſpeare mentions of Theſeus and Hippolyta (in his Midſummer Night's Dream, vol. i. p. 79). Theſeus ſpeaks to Hippolyta in the following manner: "Hippolyta, I woo'd thee with my ſword, and won thy love, doing thee injuries: But I will wed thee in another key, with pomp, with triumph, and with revelling." See Hiſtory of the Deſtruction of Troy, book ii. chap. 14.

v. 401,

And if they were, would have it out,
With many another kind of bout.
Therefore I hold no courſe ſ' infeaſible,
As this of force to win the Jezebel;
To ſtorm her heart, by th' antic charms
Of ladies errant, force of arms;
But rather ſtrive by law to win her,
And try the title you have in her.
Your caſe is clear, you have her word,
And me to witneſs the accord;
Beſides two more of her retinue
To teſtify what paſs'd between you;
More probable, and like to hold,
Than hand, or ſeal, or breaking gold;
For which ſo many, that renounc'd
Their plighted contracts, have been trounc'd;
And bills upon record been found,
That forc'd the ladies to compound;
And that, unleſs I miſs the matter,

v. 401, 402. *More probable and like to hold—Than hand, or ſeal, or breaking gold.*] Breaking of gold was formerly much practiſed; and, when done, it was commonly believed, that ſuch a man and woman were made ſure to one another, and could marry no other perſons: That they had broke a piece of gold between them was looked upon to be a firm marriage-contract: Nothing was thought to bind the contract more firmly, before they were actually married, than this breaking a piece of gold. (Dr. B.)

See an account of Valentine's dividing a gold ring with Clermond, when he took leave of her, before his pilgrimage. Hiſtory of Valentine and Orſon, chap. xli. p. 174.

v. 405, 406. *And bills upon record been found,—That forc'd the ladies to compound.*] See a remarkable bill of charges, upon a diſappointment in courtſhip, Guardian, No. 97.

"On

Is all the bus'neſs you look after:
Beſides, encounters at the bar
Are braver now than thoſe in war,
In which the law does execution,
With leſs diſorder and confuſion;
Has more of honour in't, ſome hold,
Not like the new way, but the old;
When thoſe the pen had drawn together,
Decided quarrels with the feather,
And winged arrows kill'd as dead,
And more than bullets now of lead:
So all their combats now, as then,
Are manag'd chiefly by the pen;
That does the feat, with braver vigours,
In words at length, as well as figures;
Is judge of all the world performs
In voluntary feats of arms;
And whatſoe'er's atchiev'd in fight,
Determines which is wrong or right:

" On promiſe of marriage, damages may be recovered, if either party refuſe to marry: But the promiſe muſt be mutual on both ſides, to ground the action, 1 Salk. 24.—And though no time for marriage be agreed on, if the plaintiff aver, that he has offered to marry the woman, and ſhe refuſed, an action lies againſt her, and damages are recoverable.—If a man and woman make mutual promiſes of intermarriage, and the man gives the woman 100l. in ſatisfaction of his promiſe of marriage, it is a good diſcharge of the contract. Mod. Caſ. 156. By Stat. 29, Car. II. c. iii. no action ſhall be brought on any agreement or conſideration of marriage, except it be put in writing, and ſigned by the party to be charged, &c. And where an agreement relating to marriage muſt be in writing, and when it need not, Vid. Skinn. 353." Jacob's Law Dictionary.

v. 436.

For whether you prevail, or loſe,
All muſt be try'd there in the cloſe;
And therefore 'tis not wiſe to ſhun
What you muſt truſt to, ere y' have done.
The law, that ſettles all you do,
And marries where you did but woo,
That makes the moſt perfidious lover
A lady, that's as falſe, recover;
And, if it judge upon your ſide,
Will ſoon extend her for your bride,
And put her perſon, goods, or lands,
Or which you like beſt, int' your hands.
For law's the wiſdom of all ages,
And manag'd by the ableſt ſages;
Who, though their bus'neſs at the bar
Be but a kind of civil war,

v. 436.—— *extend her.*] See *extend*, Jacob's Law Dictionary.

v. 441, 442. *Who, though their buſineſs at the bar—Be but a kind of civil war.*] This piece of grimace in the gentleman of the long robe is ſneered by the writer of a pindaric poem inſcribed to the Society of Beaux Eſprits, p. 7.

" Nor is your time miſpent in parchment jar,
The helliſh buſtle of the bar,
Where the loud pratling tribe wage an eternal war:
A war, while there——high words are rais'd,
Their pedigrees and virtues blaz'd:
That is the iſſue of a firſt rate clown,
And wore his leathern breeches up to town;
This is a pimp to cauſes, ſuch a cheat,
He'd pawn his ſoul for a five ſhillings treat:
That has a conſcience ſteel'd, and this a face of braſs,
And he that looks ſo gravely is an aſs.
Yet, when they next meet, they agree,
Who but dear Jack, and Billy, who but he?
Conſult afreſh to raiſe their clients ſtrife,
And make it laſt as long as life:
And yet they know the law was meant
What's wrongful to redreſs!
To free the poor and innocent."

The

In which th' engage with fiercer dudgeons,
Than e'er the Grecians did and Trojans;
They never manage the conteſt
T' impair their public intereſt,
Or by their controverſies leſſen
The dignity of their profeſſion:
Not like us brethren, who divide
Our common-wealth, the cauſe and ſide;
And though w' are all as near of kindred
As th' outward man is to the inward,
We agree in nothing, but to wrangle
About the ſlighteſt fingle-fangle;
While lawyers have more ſober ſenſe,
Than to argue at their own expence,
But make their beſt advantages
Of others quarrels, like the Swiſs;

The Spectator obſerves (No. 13), "That nothing is more uſual in Weſtminſter-hall, than to ſee a couple of lawyers, who have been tearing one another to pieces in court, embracing one another as ſoon as they are out of it." See Spectator, No. 21; Tatler, No. 42; Ben Jonſon's Maſque of Gypſies, &c. p. 76.

v. 453, 454. *We agree in nothing, but to wrangle—About the ſlighteſt fingle-fangle.*] The Squire in this ſpeech pays a true and worthy compliment to the profeſſors of the law. This obvious good underſtanding among themſelves makes them eaſy; and the law ought to be held in veneration, becauſe it is not expoſed to the cenſure and judgment of the vulgar (as other profeſſions mentioned by Ralpho are) by the indiſcreet writings of its profeſſors. (See v. 483, &c.) No wonder it is, that the Squire, by ſuch fair and undeniable arguments in their favour, perſuaded the Knight to apply to a lawyer for advice in his preſent caſe, which undoubtedly required relief and ſatisfaction. (Mr. B.)

v. 458. *Of others quarrels, like the Swiſs.*] The Cantons of Switzerland will, upon any reaſonable terms, allow any Chriſtian princes to raiſe ſoldiers among them; by which means they are ſure to be

at

And out of foreign controverſies,
By aiding both ſides, fill their purſes;
But have no int'reſt in the cauſe
For which th' engage, and wage the laws;
Nor further proſpect than their pay,
Whether they loſe or win the day.
And though th' abounded in all ages,
With ſundry learned clerks and ſages,
Though all their buſineſs be diſpute,
Which way they canvaſs every ſuit,
Th' have no diſputes about their art,

at peace with all the neighbouring ſtates, and at the ſame time make a tolerable proviſion for great numbers of their people. But one Swiſs regiment (as I am told) will not fight with another Swiſs regiment, on any conſideration. As they are all muſtered and exerciſed every Sunday; ſo the whole country to a man, are ever ready to fight. (Mr. B. of B.) They expect to have their pay regularly; "otherwiſe (ſays Mr. Moll, Geography, p. 234, edit. 1701) they are ready to make good the proverb, No money, no Swiſs." Other Quarrels, edit. 1678, 1684.

v. 475. *The Galeniſt and Paracelſian.*] Galen was born in the year 130, and lived to the year 200. See a full account of him, Suidæ Lexicon, vol. i. p. 465; Labbei Elog. Chronologic. Fabricii Bibliothec. Græc. lib. iv. cap. xvii. tom. iii. p. 510, 527; Chambers's Cyclopædia.

Paracelſus was born the latter end of the 15th, and lived almoſt to the middle of the 16th century. (See Collier's Dictionary.) And though I have given a large account of him in a note, on part ii. cant. iii. v. 627, I beg leave to add the following one, tranſlated from the French, and communicated to me by Miſs W—— and Miſs E——r W, two young ladies, who are endued with all the perfections of their ſex, and admired for their great attainments in polite learning, by all who have the honour of their acquaintance.

Que V. A. S. me permette de luy d'ecrire l'epitaphe, &c.

"Your ſerene Highneſs will permit me to relate to you an epitaph I ſaw againſt the wall in the church at Saltſbourgh, of a man much eſteemed in Germany, and particularly in this part of it.

Nor in polemics controvert:
While all profeſſions elſe are found
With nothing but diſputes t' abound:
Divines of all ſorts, and phyſicians,
Philoſophers, mathematicians;
The Galeniſt, and Paracelſian,
Condemn the way each other deals in;
Anatomiſts diſſect and mangle,
To cut themſelves out work to wrangle;
Aſtrologers diſpute their dreams,
That in their ſleeps they talk of ſchemes:

" Conditur, hic, Philippus Theophraſtus,
Inſignis Medicinæ Doctor, qui dira illa
Vulnera, lepram, podagram, hydropiſim,
Aliaque inſanabilia corporis contagia
Mirifica arte ſuſtulit.
Ac bona ſua in pauperes diſtribuenda
Collocandaque honoravit.
Anno MDXLI die xxiiii. Septemb.
Vitam cum morte mutavit."

" This ſuits but little with what I learned concerning him in France, where he paſſes only for a quack, deſirous of blinding the world by the extraordinary advantages he promiſed them.

" This impoſtor promiſed to every body the ſecret of making gold; and nevertheleſs died himſelf a beggar, and in the hoſpital of this very Saltſbourg: where the wealth he left to the poor could be of no uſe, but to add two lines more to his epitaph.

" He boaſted too, that it was in his power to make the Pope, Luther, and the Turk, agree: he was a wicked man then, for he did not do it. I know no quality he had to facilitate his doing it, but that he had no zeal for any party. In fine (ſays he) I have the ſecret to make a man live to one hundred and fifty free from diſeaſes; and he himſelf died at thirty-ſeven, loaded with diſtempers: Nothing of all this perſuades me in favour either of his probity or erudition."

Relations Hiſtorique de Voyages en Alemange, &c. par Cha. Patin. M. D. Lyon, 1676; Relation Quatrieme à S. A. Sne. Anthoine Ulric Duc de Brunſwic, p. 286.

And heralds ſtickle, who got who,
So many hundred years ago.
But lawyers are too wiſe a nation,
T' expoſe their trade to diſputation;
Or make the buſy rabble judges
Of all their ſecret piques and grudges;
In which, whoever wins the day,
The whole profeſſion's ſure to pay.
Beſide, no mountebanks, nor cheats,
Dare undertake to do their feats;
When in all other ſciences
They ſwarm like inſects, and increaſe.
For what bigot durſt ever draw,
By inward light a deed in law?
Or could hold forth, by revelation,
An anſwer to a declaration?
For thoſe that meddle with their tools,
Will cut their fingers if they're fools:
And if you follow their advice,
In bills, and anſwers, and replies;
They'll write a love-letter in chancery,
Shall bring her upon oath to anſwer ye,
And ſoon reduce her to b' your wife,

Dr. Quincy (See Phyſical Dictionary, p. 164) diſtinguiſhes between Galenical and Chemical medicines; and obſerves, that the Galenical run much upon the multiplying of herbs and roots in the ſame compoſition, ſeldom torturing them any other way than by decoction; in oppoſition to Chemical medicines, which by the force of fire, and a great deal of art, fetches out the virtues of bodies chiefly mineral into a ſmall compaſs. (For an account of chemical preparations, the reader, if he pleaſes, may conſult Paracelſus,

Or make her weary of her life.
The Knight, who us'd with tricks and ſhifts
To edify by Ralpho's gifts,
But in appearance cry'd him down,
To make them better ſeem his own,
(All plagiaries conſtant courſe
Of ſinking when they take a purſe)
Reſolv'd to follow his advice,
But kept it from him by diſguiſe:
And, after ſtubborn contradiction,
To counterfeit his own conviction,
And, by tranſition, fall upon
The reſolution, as his own.
Quoth he, This gambol, thou adviſeſt,
Is, of all others, the unwiſeſt;
For, if I think by law to gain her,
There's nothing ſillier, nor vainer;
'Tis but to hazard my pretence,
Where nothing's certain, but th' expence;
To act againſt myſelf, and traverſe
My ſuit and title to her favours:
And if ſhe ſhould, which Heaven forbid,
O'erthrow me, as the fiddler did;

racelſus, Van Helmont, Lemery, Wilſon, Dr. Friend, and Boerhaave, who have wrote profeſſedly on that ſubject.

v. 481.—*And heralds ſtickle, who got who.*] See Spectator, No. 446.

v. 507. ——— *cry'd him down.*] Edit. 1678, 1684. *Cry'd them down*, 1700 and following editions.

v. 523, 524. ——— *and traverſe,—My ſuit* ———] See Traverſe, Bailey, and Jacob's Law Dictionary.

What after-courſe have I to take,
'Gainſt loſing all I have at ſtake?
He that with injury is griev'd,
And goes to law, to be reliev'd,
Is ſillier than a ſottiſh chowſe,
Who, when a thief has robb'd his houſe,
Applies himſelf to cunning men,
To help him to his goods again;
When all he can expect to gain,
Is but to ſquander more in vain:
And yet I have no other way,
But is as difficult to play.
For to reduce her, by main force,
Is now in vain; by fair means, worſe;
But worſt of all to give her over,
Till ſhe's as deſp'rate to recover.
For bad games are thrown up too ſoon,
Until th' are never to be won,
But ſince I have no other courſe,
But is as bad t' attempt, or worſe;
He that complies againſt his will,
Is of his own opinion ſtill;
Which he may adhere to, yet diſown,
For reaſons to himſelf beſt known;

v. 565. *And for his bringing cuſtom in.*] See Sir Roger L'Eſtrange's Fable of the Countryman and the Kid, part i. fab. 350.

v. 573, 574. *Moſt apt for what I have to do,—As counſellor and juſtice too.*] Who this lawyer was I am really at a loſs to underſtand: the author of the printed notes has pointed out E. P. Eſq. as the perſon intended by Mr. Butler: but I cannot give into his opinion;

But 'tis not to b' avoided now,
For Sidrophel reſolves to ſue:
Whom I muſt anſwer, or begin,
Inevitably, firſt with him.
For I've receiv'd advertiſement,
By times enough, of his intent;
And knowing, he that firſt complains
Th' advantage of the buſineſs gains;
For courts of juſtice underſtand
The plaintiff to be eldeſt hand:
Who what he pleaſes may aver,
The other, nothing till he ſwear:
Is freely admitted to all grace,
And lawful favour, by his place:
And, for his bringing cuſtom in,
Has all advantages to win.
I, who reſolve to overſee
No lucky opportunity,
Will go to counſel, to adviſe
Which way t' encounter, or ſurpriſe,
And, after long conſideration,
Have found out one to fit th' occaſion;
Moſt apt for what I have to do,
As counſellor and juſtice too:

opinion; though his character was not wholly unexceptionable, as appears from ſeveral paſſages in Mr. Walker's Hiſtory of Independency. His great buſineſs in his profeſſion, and the poſts that he filled, muſt take up too much of his time, to ſuffer him to engage in the proper buſineſs of a pettifogger. He had been Commiſſioner of the Great Seal, worth 1500l. a year; and then by an ordinance, practiſed within the bar, as one of the King's

And, truly ſo, no doubt, he was,
A lawyer fit for ſuch a caſe.
An old dull ſot, who told the clock,
For many years at Bridewell-dock,
At Weſtminſter, and Hicks's Hall;
And *hiccius doctius* play'd in all;
Where, in all governments and times,
H' had been both friend and foe to crimes,
And us'd too equal ways of gaining,
By hind'ring juſtice, or maintaining:

counſel, worth 500l. per annum. He was afterwards poſtmaſter for all inland letters, worth 100l. every Tueſday night, and Attorney-general to the Commonwealth of England (ſee Hiſtory of Independency, part i. p. 143, 166, &c. edit. 1661), and died in 1659 (as Mr. Echard obſerves, Hiſtory of England, vol. ii. p. 872), worth ſixty thouſand pounds in gold, in his coffers, as was credibly reported; beſides lands of great value. Mr. Whitlock obſerves of him (Memorials 2d edit. p. 682), "That he was a generous perſon, faithful to the parliament intereſt, and a good chancery lawyer." Biſhop Tillotſon, as I am informed, by a worthy gentleman deſcended from him, lived with him as chaplain: and he was a man much eſteemed in Devonſhire, where he lived, (namely, at Ford abbey, which he bought of Sir Samuel Roſewell, reputed by ſome the hero of this poem) for his hoſpitable and charitable diſpoſition. What room then for fixing this character upon him, rather than upon Glyn or Maynard, who likewiſe complied with the times?

I have been told, that one Siderfin, who lived in thoſe times and raiſed conſiderable fortunes in a low way of practice, has been reputed the lawyer ſneered by our poet.

Ibid. ——————— *and as juſtice too.*] As ſuch, whoever he was, he might have deſerved the character of John Taylor's Baſket Juſtice. See his poem entitled, A Brood of Cormorants, Works, p. 7.

v. 577, 578. *An old dull ſot, who told the clock,—For many years at Bridewell dock.*] Alluding probably to his attendance at Bridewell when petty criminals were whipped, who would not or could not commute their whipping for a ſum of money.

Dr. Plot (ſee Hiſtory of Staffordſhire, chap. viii. § lxvi. p. 303, ſee

To many a whore gave privilege,
And whipp'd, for want of quarterage;
Cart-loads of bawds to priſon ſent,
For b'ing behind a fortnight's rent:
And many a truſty pimp and croney,
To Puddle-dock, for want of money;
Engag'd the conſtable to ſeize
All thoſe that would not break the peace;
Nor give him back his own foul words,
Though ſometimes commoners, or lords,

ſee likewiſe Spectator, No. 447) makes mention of an idiot, who daily amuſed himſelf with always counting the hour of the day whenever the clock ſtruck; and, when it was ſpoiled by accident, the idiot continued to ſtrike, and count the hour without the help of it.

v. 580. *And hiccius doctius play'd in all.*] An unintelligible term uſed by jugglers. See Preface to a tract entitled Hocus Pocus, Vulgar, vol. iii. No. 21; Bibliothec. Pepyſian. Such a lawyer as this would certainly have been baniſhed out of Sir Thomas Moore's Utopian Commonwealth. See Tranſlation of the Second Book of his Utopia, printed 1624, p. 104. *Hickius dockius*, edit. 1678, 1684.

v. 584. *By hind'ring juſtice, or maintaining.*] Judge Bridlegooſe's method (ſee Rabelais, book iii. chap. xxxix. p. 261) ſeems to have been more equitable, who decided cauſes and controverſies by the chance and fortune of the dice. Or the Ruſſian cuſtom of giving judgment by lot. See Dr. Giles Fletcher's Treatiſe of Ruſſia; Purchaſe's Pilgrims, part iii. lib. iii. p. 434; or the Romantic way of trying cauſes in ſome part of the Eaſt Indies, the contending parties putting their bills into the hand of St. Thomas the apoſtle; Sir John Mandevile's Voyages, &c. p. 208.

v. 585. *To many a whore gave privilege.*] Sir Roger L'Eſtrange obſerves (Reflection upon the Fable of the Crows and Pigeons, part i. fab. 386), "That ſet a kite on the bench, and it is forty to one that he'll bring off a crow at the bar."

v. 589. *And many a truſty pimp and croney*, &c.] * There was a gaol for puny offenders.

And kept them priſoners of courſe,
For being ſober at ill hours;
That in the morning he might free
Or bind 'em over for his fee.
Made monſters fine, and puppet-plays,
For leave to practiſe, in their ways;
Farm'd out all cheats, and went a ſhare
With th' headborough and ſcavenger;
And made the dirt i' th' ſtreets compound
For taking up the public ground:
The kennel, and the King's highway,
For being unmoleſted, pay,
Let out the ſtocks, and whipping-poſt,
And cage, to thoſe that gave him moſt;
Impos'd a tax on bakers ears,

v. 595, 596. *And kept 'em priſoners of courſe,—For being ſober at ill hours.*] Of this caſt were the conſtable and watchman (ſee Sir Richard Steele's comedy, called The Lying Lovers, edit. 1712, p. 57) upon the rencounter that happened between Lovemore and young Bookwit.

Conſt. "Where, where was this claſhing of ſwords? Soho! ſoho! You Sir, what are you dead? Speak, friend, what are you afraid of? If you are dead, the law can take no hold of you.

Watch. I beg your pardon, Mr. Conſtable, he ought by the law to be carried to the Roundhouſe, for being dead at this time of night.

Conſt. Then away with him, you there—and you, gentlemen, follow me to find who killed him."

v. 599. *Made Monſters fine, and puppet-plays,* &c.] * He extorted money from thoſe that kept ſhows. See Don Quixote, vol. iii. chap. xxvi. p. 259.

There is a remarkable account of Biroche, the famous Puppet-player of Paris, who was taken up as a conjurer, in one of the Cantons of Switzerland (they taking his puppets for ſo many little devils); and he had certainly been condemned as ſuch by the magiſtrates,

And, for falſe weights, on chandelers;
Made victuallers and vintners fine
For arbitrary ale and wine.
But was a kind and conſtant friend
To all that regularly offend:
As reſidentiary bawds,
And brokers that receive ſtol'n goods;
That cheat in lawful myſteries,
And pay church-duties, and his fees:
But was implacable and aukward
To all that interlop'd and hawker'd.
To this brave man the Knight repairs
For counſel in his law-affairs;
And found him mounted, in his pew,
With books and money plac'd, for ſhew,

magiſtrates, had not Monſieur Dumont, a colonel of a regiment of Swiſs, interpoſed; who convinced them at laſt, that there was no witchcraft in the caſe. However, they inſiſted upon Biroche's paying the charge of the proſecution; which he not complying with, they fined him ſeverely by plundering his puppets, and carrying off their fine clothes in triumph, and putting him to the expence of new dreſſing them, before they could appear in Flanders. See Count de Rochford's Memoirs, 3d edit. p. 313, &c. Mr. Addiſon obſerves (Travels, edit. 1705, p. 508), that the notion of witchcraft prevails very much among the Swiſs. And the Spectator (No. 372), that, in Holland, there is a tax upon puppet-plays for the induſtrious poor.

v. 609. *Impos'd a tax on bakers ears.*] That is, took a bribe to ſave them from the pillory.

The ancient way of puniſhing bakers for want of weight was by the tumbrel, or cucking ſtool. This puniſhment was inflicted on them in the time of King Henry III. by Hugh Bigod, brother to the Earl Marſhal. Hollingſhead's Chronicle, vol. ii. p. 753, edit. 1577.

v. 619. ——— *auker'd*, edit. 1678, 1684.

v. 620. ——— *and hawker'd.*] See Manley's Interpreter and Cowel. Skinneri Etymolog.; Junii Etymologic. Anglican.

Like neſt-eggs to make clients lay,
And for his falſe opinion pay:
To whom the Knight, with comely grace,
Put off his hat, to put his caſe:
Which he as proudly entertain'd
As th' other courteouſly ſtrain'd;
And, to aſſure him 'twas not that
He look'd for, bid him put on's hat.
Quoth he, There is one Sidrophel,
Whom I have cudgell'd—Very well.
And now he brags t' have beaten me;—
Better, and better ſtill, quoth he:
And vows to ſtick me to a wall,
Where-e'er he meets me—Beſt of all.

v. 624, 625. *With books and money plac'd for ſhow,—Like neſt-eggs to make clients lay.*]

" Diſcord's apartment different was ſeen,
He had a lawyer been;
One that, if fee were large, loudly could bawl;
But had a cough o' th' lungs, if ſmall:
And never car'd who loſt, if he might win.
His ſhelves were cramm'd with proceſſes and writs,
Long rolls of parchment, bonds, citations, wills;
Fines, errors, executions, and eternal chancery bills."
The Progreſs of Honeſty, p. 14.

v. 645, 646. *Now, whether I ſhould before-hand—Swear he robb'd me?* ————] Thus, one Harman, a very wealthy gentleman in Northamptonſhire, was ſerved by a tenant. Mr. Harman hearing that his tenant, who was in great arrears, was going to a fair with money to buy cattle, met him deſignedly upon the road, told him he knew he had money, and deſired him to diſcharge ſome part of his arrears, which he did with ſome difficulty. This coming to the knowledge of perſons who were no friends to Harman, they adviſed his tenant to indict him for a robbery upon the highway, which he did, and Mr. Harman was condemned; but pardoned at the inſtance of one of the ſame name, who was ſecretary to the then Lord Treaſurer; for which piece of ſervice,

he

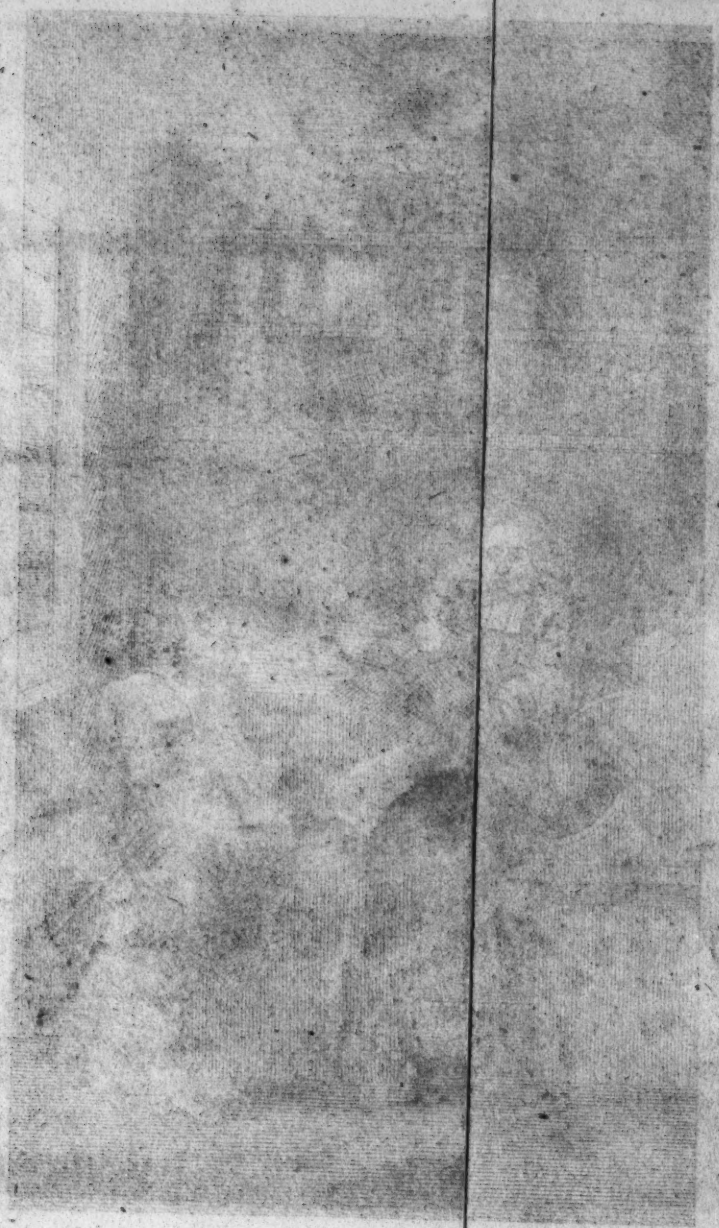
Hogarth del.

Published by Vernor & Hood, 31 Pou

Plate

Ridley sculp

Hood, 31 Poultry December 1 1798.



Hogarth del. Ridley sculp.

Published by Vernor & Hood, 31 Poultry, Decem.r 1. 1798.

BRITISH MUSEUM

'Tis true the knave has taken's oath
That I robb'd him—Well done, in troth.
When h' has confeſs'd, he ſtole my cloak,
And pick'd my fob, and what he took;
Which was the cauſe that made me bang him,
And take my goods again—Marry hang him.
Now, whether I ſhould before-hand
Swear he robb'd me?—I underſtand.
Or bring my action of converſion
And trover for my goods?—Ah, whoreſon.
Or, if 'tis better to indite,
And bring him to his trial?—Right;
Prevent what he deſigns to do,
And ſwear for th' ſtate againſt him?—True.

he left him his whole eſtate, which was a very large one. See Arthur Wilſon's account of it, Biſhop Kennet's Complete Hiſtory of England, vol. ii. p. 787, edit. 1706.

Remarkable was the cuſtom of the Egyptians with regard to theft and robbery. Upon the thief's diſcovering the theft, and delivering the money or goods to the chief prieſt, the perſon robbed was bound to return one fourth part of the money or goods ſtolen to the robber. Vid. Diodori Siculi Rer. Antiq. lib ii. cap. iii. Jo. Fra. Pici Mirandulæ Exam. Doctrin. Vanitat. Gent. lib. iii. tom. ii. p. 652.

And it is obſerved of the Sicilians, that, with them, robbery was eſteemed honourable; and the robber, if he was killed in purſuit of booty, was highly honoured after his death. Sexti Philoſophi Pyrrh. Hypotyp. lib. iii. edit. 1621, p. 154. See Sir Tho. Moor's Propoſal for the Puniſhment of Theft. Utopia, book i. p. 20, 21.

v. 647, 648. *Or bring my action of converſion—And trover for my goods?* ————] An action of *trover*, from *trouvir* to find, is an action which a man has againſt one who, having found any of his goods, refuſes to deliver them upon demand. Bailey's Dictionary. Jacob's Law Dictionary.

v. 675.

Or, whether he that is defendant,
In this caſe, has the better end on't;
Who, putting in a new croſs-bill,
May traverſe the action?—Better ſtill.
Then there's a Lady too,—Ay, marry,
That's eaſily prov'd acceſſary;
A Widow, who, by ſolemn vows
Contracted to me, for my ſpouſe,
Combin'd with him to break her word,
And has abetted all—Good Lord!
Suborn'd th' aforeſaid Sidrophel,
To tamper with the devil of hell;
Who put m' into a horrid fear,
Fear of my life—Make that appear.
Made an aſſault with fiends and men
Upon my body—Good again.

v. 675. *Sir, quoth the Lawyer*, &c.] The Knight's queries, and the Lawyer's anſwers, ſeem to have been artfully managed. The Knight has ſcarce told the Lawyer any thing but things falſe in fact: How plauſible has he made his own caſe, and how black that of his adverſaries! though he himſelf was the moſt notorious offender. This is a perfect example of a practice, than which nothing is more common in life: Plaintiffs and defendants generally repreſent their own caſe with a fair outſide, and conceal what they think will impeach the juſtneſs and validity of it. From hence ariſe ſo many law-ſuits, and from ſuch partial repreſentations very often are their diſappointments occaſioned.

It is obſervable, that the Knight put his caſe, and propoſed remedies, more like a counſel than a client; he has a command of proper law terms, and ſeems not to be unexperienced in litigious affairs. The Lawyer now gives his advice, which proves to be agreeable to the Knight's wiſhes and ſentiments; they thereupon part good friends, and without any wrangling, which is a thing very rare with the Knight: The Lawyer concurs with the Knight's opinion, of the conveniencies of perjury and forgery, and

And kept me in a deadly fright,
And falſe impriſonment, all night.
Mean while they robb'd me, and my horſe,
And ſtole my ſaddle—Worſe and worſe.
And made me mount upon the bare ridge,
T' avoid a wretcheder miſcarriage.
Sir, quoth the lawyer, not to flatter ye,
You have as good and fair a battery
As heart can wiſh, and need not ſhame
The proudeſt man alive to claim.
For, if th' have us'd you, as you ſay,
Marry, quoth I, God give you joy;
I would it were my caſe, I'd give
More than I'll ſay, or you'll believe:
I would ſo trounce her, and her purſe,
I'd make her kneel for better or worſe;

and conſcientiouſly promiſes him his ſervice in the maintenance of them. (Mr. B.)

v. 676. *You have as good and fair a battery.*] This battery was of the ſame kind with that of Sir Andrew Aguecheek's (Shakeſpear's Twelfth Night, act iv. vol. ii. 519), who, when he had ſtruck Sebaſtian, (taking him for his ſiſter Viola, who was diſguiſed in man's clothes), and Sebaſtian had returned his compliment, threatens in the following manner:

Sir Andr. "Nay, let him alone: I'll go another way to work with him; I'll have an action of battery againſt him, if there be any law in Illyria: Though I ſtruck him firſt, yet 'tis no matter for that."

And probably our Lawyer would have defended it much like him, who, in aggravation of the defendant's crime, in an action of battery, told the judge, "That he beat his client with a certain wooden inſtrument, called an iron peſtle."

v. 683. *I would ſo trounce her, and her purſe.*] The firſt action brought in a matrimonial caſe at Rome was by Carvilius, near five hundred years after the building of that city. Auli Gellii Noct. Attic. lib. iv. cap. iii.

v. 685,

For matrimony, and hanging here,
Both go by deſtiny ſo clear,
That you as ſure may pick and chooſe,
As croſs I win, and pile you loſe:
And, if I durſt, I would advance
As much in ready maintenance,
As upon any caſe I've known;
But we that practiſe dare not own:
The law ſeverely contrabands
Our taking bus'neſs off men's hands;
'Tis common barratry, that bears
Point-blank an action 'gainſt our ears,
And crops them till there is not leather
To ſtick a pin in left of either;
For which, ſome do the ſummer-ſault,
And o'er the bar, like tumblers, vault.
But you may ſwear at any rate,

v. 685, 686. *For matrimony and hanging here,—Both go by deſtiny ſo clear.*] Torquemeda (ſee Spaniſh Mandevile, 4th diſc. fol. 102) mentions a perſon, who owned at the gallows, "that it was his deſtiny to be hanged."

With regard to matrimony, the young fellow ſeems to have been of a different opinion (ſee L'Eſtrange's Fables, part i. fab. 426), who deſired the prayers of the congregation when he was upon the point of matrimony. See the moral. So Neriſſa (ſee Shakeſpeare's Merchant of Venice, vol. ii. p. 39) ſpeaks in the ſame ſtile with our poet:

"The ancient ſaying is no hereſy,
Hanging and wiving go by deſtiny."

See what Grace ſays to Winwife, Ben Jonſon's Bartholomew Fair, act iv. ſc. iii.

v. 695. *'Tis common barratry.*] From *barret*, a wrangling ſuit. See Statute of Champerty, 33. ed. 1, 2. Skene de Verborum Significatione, Cowel's Interpreter, Manley, Wood's Inſtitutes, &c. p. 417. See *Barrater*, Junii Etymologic. Anglican.

v. 697.——*till there is not leather.*] Edit. 1678, 1684. *No leather*, 1700, &c.

v. 699,

Things not in nature, for the ſtate:
For, in all courts of juſtice here,
A witneſs is not ſaid to ſwear,
But make oath; that is, in plain terms,
To forge whatever he affirms.
(I thank you, quoth the Knight, for that,
Becauſe 'tis to my purpoſe pat—)
For Juſtice, though ſhe's painted blind,
Is to the weaker ſide inclin'd,
Like Charity; elſe right and wrong
Could never hold it out ſo long,
And, like blind Fortune, with a ſlight,
Convey men's intereſt and right,
From Stiles's pocket, into Nokes's,
As eaſily as hocus pocus:
Plays faſt and looſe, makes men obnoxious,
And clear again, like *hiccius doctius*.

v. 699, 700. *For which, ſome do the ſummer-ſault,—And o'er the bar, like tumblers, vault.*] *Summer-ſault, (Soubreſalte,* Fr.) a feat of activity ſhowed by a tumbler. Alluding to the cuſtom of throwing unfair practitioners over the bar. See Chambers's Cyclopædia; Bailey's Dict.; Barclay's Argenis, lib. iii. cap. xxii. p. 392.

v. 716. *As eaſily as hocus pocus.*] "In all probability (ſays Archbiſhop Tillotſon, Diſcourſe againſt Tranſubſtantiation) "thoſe common juggling words, of hocus pocus, are nothing but a corruption of Hoc eſt corpus, by way of ridiculous imitation of the prieſts of the church of Rome, in their trick of tranſubſtantiation. Into ſuch contempt by this fooliſh doctrine, and pretended miracle of theirs, have they brought the moſt ſacred and venerable myſtery of our religion."

See Hocus Pocus Junior, Bibl. Pepyſian; The Anatomy of Legerdemain, or the Art of Juggling.

v. 717, 718. *Plays faſt and looſe, makes men obnoxious,—And clear again*———] The crafty part of the profeſſion are bantered by

Then, whether you would take her life,
Or but recover her for your wife,
Or be content with what ſhe has,
And let all other matters paſs,
The bus'neſs to the law's alone,
The proof is all it looks upon:
And you can want no witneſſes
To ſwear to any thing you pleaſe,
That hardly get their mere expences
By th' labour of their conſciences:
Or letting out, to hire, their ears
To affidavit-cuſtomers,

by the Clown in Shakeſpeare. See Meaſure for Meaſure, act iii. vol. i. p. 357.

Mr. Butler may probably gird ſome of thoſe reforming gentlemen, who, during the rebellion, diveſted perſons unexceptionable of their property with a bad character, and reſtored them to it with a good one at the reſtoration. See a remarkable inſtance, Impartial Examination of Mr. Neal's 3d vol. of the Hiſtory of the Puritans, p. 145, 146.

v. 723.——— *alone*, in all editions to 1704, incluſive. *All one*, in later editions.

v. 725, 726. *And you can want no witneſſes—To ſwear to any thing you pleaſe.*] Knights of the poſt were common in all ages:

"Non bene conducti vendunt perjuria teſtes:
Non bene ſelecti judicis arca patet."
Ovidii Amor. lib. i. el. x. 37, 38.

John Taylor, the water-poet, (ſee tract againſt Curſing and Swearing, p. 50) obſerves of them, "That it is to be feared, that there are ſome that do make a living or trade of ſwearing: As a fellow being aſked once, of what occupation he was? made anſwer, that he was a vitneſs (witneſs); which was one that for hire would ſwear in any man's cauſe, be it right or wrong." See Guſman de Alfarach, or Spaniſh Rogue, folio, 1630, part ii. p. 164. And Mr. Walker obſerves (Hiſtory of Independency, part iii. p. 27), "That the Council of State had hundreds of ſpies, and intelligencers, affidavit-men, and knights of the poſt."

It is a pity that the falſe witneſſes in thoſe times (and all others), by whoſe evidence people's lives were taken away, did not

At inconſiderable values,
To ſerve for jury-men, or *tales*,
Although retain'd in th' hardeſt matters
Of truſtees and adminiſtrators.
For that, quoth he, let me alone;
W' have ſtore of ſuch, and all our own,
Bred up and tutor'd by our teachers,
The ableſt of conſcience-ſtretchers.
That's well, quoth he, but I ſhould gueſs,
By weighing all advantages,
Your ſureſt way is firſt to pitch
On Bongey, for a water-witch;

not meet with the fate of Sophy, a woman, who, giving falſe evidence againſt William Bardeſius, Prætor of Amſterdam, at the inſtance of his great enemy Mr. Henry Theodorus, Conſul of that place, in order to take away his life, "had, May 3, 1561, her tongue cut out, was then hanged, had her body burnt, and publicly expoſed." Baker's Hiſtory of the Inquiſition, p. 247.

v. 732. *To ſerve for jury-men, or* tales.] *Tales* is a Latin word of known ſignification: it is uſed in our common law, for a ſupply of men impanelled upon a jury, or inqueſt, and not appearing, or challenged. For in theſe caſes the judge, upon a petition, granteth a ſupply to be made by the ſheriff, of ſome men there preſent equal in reputation to thoſe that were impanelled. And hereupon the very act of ſupplying is called, A tales de circumſtantibus. When a whole jury is challenged, they are called Meliores. Cowley's Interpreter; Wood's Inſtitute of the Common Law, p. 591; Jacob's Law Dictionary.

v. 737. *Bred up and tutor'd by our teachers.*] Dr. Downing and Steph. Marſhal, who abſolved the priſoners releaſed at Brentford from their oaths, as has been before obſerved.

v. 742. *On Bongey, for a water-witch.*] * Bongey was a Franciſcan, and lived towards the end of the thirteenth century, a doctor of divinity in Oxford, and a particular acquaintance of Friar Bacon. In that ignorant age, every thing that ſeemed extraordinary was reputed magic, and ſo both Bacon and Bongey went

And, when y' have hang'd the conjurer,
Y' have time enough to deal with her.
In th' int'rim ſpare for no trepans
To draw her neck into the banes:
Ply her with love-letters and billets,
And bait 'em well, for quirks and quillets,

nnder the imputation of ſtudying the black art. Bongey alſo publiſhing a treatiſe of natural magic, confirmed ſome well-meaning credulous people in this opinion; but it was altogether groundleſs, for Bongey was choſen provincial of his order, being a perſon of moſt excellent parts and piety. See Collier's Dictionary, from Pitts. De Illuſtribus Angliæ Scriptoribus.

There was likewiſe "one Mother Bongey, who, in divers books ſet out with authority, is regiſtered or chronicled by the name of the Great Witch of Rocheſter." See an abſtract of Scott's Hiſtory of Witchcraft, Britiſh Librarian, No. 4, for April 1737, p. 226.

v. 747, 748. *Ply her with love-letters and billets,—And bait 'em well, for quirks and quillets.*] The word *quillet* is often uſed by Shakeſpeare, in his Love's Labour Loſt, act iii. vol. ii. p. 142. Upon the King of Navarre's talking with his company of love, and Dumont's ſaying,

"Ay marry there——ſome flattery for this evil——"

Longville anſwers,

"Oh! ſome authority how to proceed,
Some tricks—ſome quillets how to cheat the devil."

The Earl of Warwick likewiſe uſes the word, Shakeſpeare's Firſt Part of Henry VI. act ii. vol. iv. p. 138.

"But in theſe nice ſharp quillets of the law,
Good faith, I am no wiſer than a daw."

See 2d Part of Henry VI. act iii. p. 245.

Timon. ——— "Conſumptions ſow
In hollow bones of man, ſtrike their ſharp ſhins,
And mar men ſparring. Crack the lawyer's voice,
That he may never more falſe title plead,
Nor ſound his quillets ſhrilly." Timon of Athens, vol. 5. p. 274. And in his Hamlet, act v. vol. vii. p. 347.

Hamlet ſeeing the grave-digger digging up ſculls, ſays,

Ham. "Why may not that be the ſcull of a lawyer?
Where be his quiddities now? his quillets? his caſes?
His tenures, and his tricks?"

See Warner's Albion's England, book xiv. chap. xci. p. 369.

Mr. Peck, in his Explanatory and Critical Notes on Shakeſpeare's Plays, ſee New Memoirs of the Life of Milton, p. 230, upon

With trains t' inveigle and ſurpriſe
Her heedleſs anſwers and replies:
And, if ſhe miſs the mouſe-trap lines,
They'll ſerve for other by-deſigns;
And make an artiſt underſtand
To copy out her ſeal, or hand;

upon the paſſage above from Love's Labour Loſt, obſerves, "That *quillet*, as Minſhew ſays, is a ſmall parcel.——— Here we come to the point. If we look into the map of Derbyſhire, we find a place called Over Seile, which pariſh, though ſurrounded by Derbyſhire, is yet a quillet or ſmall parcel of Leiceſterſhire. The like may be obſerved of divers other places in other counties. Theſe quillets, in all ſheriffs aids, ſcutages, and the like, it ſhould ſeem, were taxed, or pretended to be taxed, ſometimes with the one county, ſometimes with the other, and ſometimes with neither. Thus, when the ſheriff of Leiceſter demanded thoſe aids of the pariſh of Over Seile, it is probable they anſwered, they belonged to Derbyſhire, not to Leiceſterſhire. Again, when the ſheriff of Derby demanded thoſe aids, that they belonged to Leiceſterſhire, and not Derbyſhire. And ſo, by this pretty artifice, ſometimes got excuſed from both, or at leaſt attempted ſo to do.—— The word is often uſed in our author, and is always uſed to ſignify a quirk of the law, or quibble."

v. 754. *To copy out her ſeal.*] Mr. Selden obſerves (Notes upon the Fourth Song of Drayton's Polyolbion, p. 69), "That there were no ſeals before the conqueſt in England: no King of this land, except the Confeſſor, before the conqueſt, ever uſing in their charters more than ſubſcription of name and croſſes."

The puniſhment inflicted for counterfeiting another man's ſeal, was no leſs than abjuring the kingdom, or going into perpetual exile, as appears by a writ of King John to the ſheriff of Oxford (Dugdale's Antiquit. of Warwickſhire, p. 922, col. i.), wherein the King commands the ſheriff to cauſe one Ankerill Manvers, who had been taken up for falſifying the ſeal of Robert de Oldbridge, to abjure the realm, and to ſend him without delay to the ſea by ſome of his officers, who ſhould ſee him go out of the land." Diſſertation on the Antiquity and Uſe of Seals in England, by Mr. Lewis of Margate, 1740, p 29.

Ibid. ——— *or hand.*] There have been artiſts in this way in all ages. A remarkable inſtance of this kind was Young, the forger of the flower pot plot, in the reign of William III.

Or find void places in the paper
To ſteal in ſomething to intrap her;
Till with her worldly goods, and body,
Spite of her heart, ſhe has endow'd ye:
Retain all ſorts of witneſſes,
That ply i' th' Temples, under trees;
Or walk the round, with knights o' th' poſts,
About the croſs-legg'd knights, their hoſts;

who was, I think, afterwards hanged for coining in Newgate. See an account of him in the Caſe of Blackhead and Young.

Her Grace the Ducheſs Dowager of Marlborough (ſee an Account of her Conduct, 1742) obſerves upon the impriſonment of the Lord Marlborough for this plot, "That, to commit a peer, there ſhould be an affidavit from ſome body of the treaſon. Lord Romney, ſecretary of ſtate, ſent for one Young, who was then in jail for perjury and forgery and paid the fine to make him what they call a legal evidence; for the court-lawyers ſaid, Young, not having loſt his ears, was an irreproachable evidence." Which verifies Sir Roger L'Eſtrange's obſervation (Reflection on fab. 386, part i.), "That for a knight of the poſt, alluding to the practice of thoſe times, it is but dubbing him with the title of King's evidence, and the work is done."

v. 760. *That ply i' th' Temples under trees.*] Mr. Oldham alludes to this practice, 13th Sat. of Juvenal imitated, p. 298.

"If Temple-walks, or Smithfield, never fail
Of plying rogues that ſet their ſouls to ſale
To the beſt paſſenger that bids a price,
And make their livelihood of perjuries:
For God's ſake, why are you ſo delicate,
And think it hard to ſhare the common fate?"

v. 762. *About the croſs-legg'd knights, their hoſts.*] He calls the monuments of the old knights lying croſs-legged, hoſts to the knights of the poſt: alluding to the proverb of dining with Duke Humphrey——The knights of the poſt walking in Weſtminſter-Abbey about dinner-time. (Mr. W.)

See the proverb of dining with Duke Humphrey explained among the London Proverbs, Fuller's Worthies, p. 198; and a poem entitled The Legend of the thrice honourable, ancient, and renowned Prince, his Grace, Humphrey, Duke of St. Paul's Cathedral Walk, Surveyor of the Monuments and Tombs of Weſtminſter,

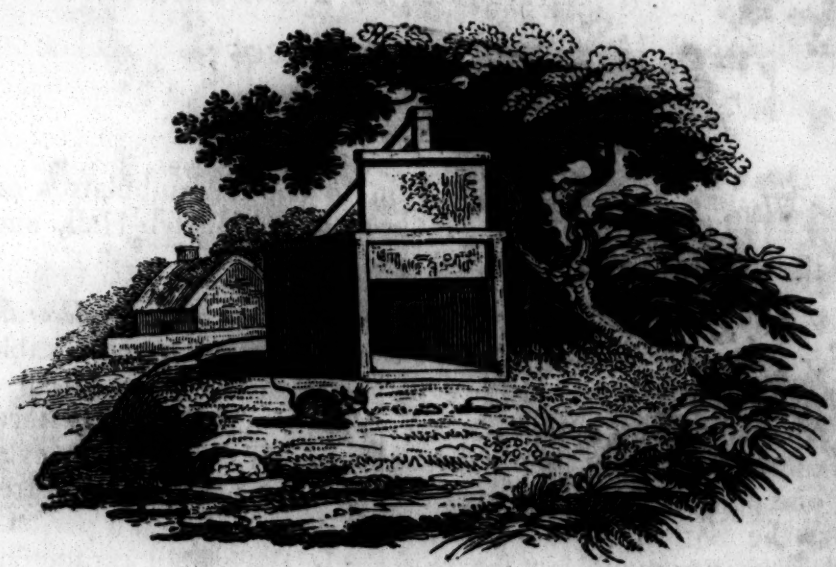
Or wait for cuſtomers between
The pillar-rows in Lincoln's-inn;
Where vouchers, forgers, common-bail,
And affidavit-men, ne'er fail
T' expoſe to ſale all ſorts of oaths,
According to their ears and cloaths,
Their only neceſſary tools,
Beſides the goſpel, and their ſouls.
And, when y' are furniſh'd with all purveys,
I ſhall be ready at your ſervice.
I would not give, quoth Hudibras,
A ſtraw to underſtand a caſe,
Without the admirable ſkill
To wind and manage it at will;
To veer, and tack, and ſteer a cauſe,
Againſt the weather-gage of laws;
And ring the changes upon caſes,
As plain as noſes upon faces;

minſter, and the Temple, Patron to the Perambulators of the Piazzas in Covent-Garden, Maſter of King's-Bench-Hall, and one of the College's Privy-Council (penes me).

v. 767, 768. *T' expoſe to ſale all ſorts of oaths,—According to their ears and cloaths.*] Lord Clarendon gives a remarkable inſtance of this kind, Hiſtory of the Rebellion, vol. ii. p. 355. "An Iriſhman of a very mean and low condition, who afterwards acknowledged, that being brought to Mr. Pym, as an evidence of one part of the charge againſt the Lord Lieutenant of Ireland, viz. the Earl of Strafford, in a particular in which a perſon of ſo vile a quality would not be reaſonably thought a competent informer, Mr. Pym gave him money to buy a ſattin ſuit and cloak; in which equipage he appeared at the trial, and gave his evidence."

As you have well inſtructed me,
For which you've earn'd (here 'tis) your fee:
I long to practiſe your advice,
And try the ſubtle artifice;
To bait a letter, as you bid:
As, not long after, thus he did:
For, having pump'd up all his wit,
And hum'd upon it, thus he writ.

v. 782. *For which you've earn'd (here 'tis) your fee.*] The beggar's prayer for the lawyer would have ſuited this gentleman very well. See the Works of J. Taylor, the water-poet, p. 101. "May the terms be everlaſting to thee, thou man of tongue; and may contentions grow and multiply, may actions beget actions, and caſes ingender caſes as thick as hops; may every day of the year be a Shrove-Tueſday; let proclamations forbid fighting to increaſe actions of battery; that thy caſſock may be three-piled, and the welts of thy gown may not grow thread-bare!"



AN

HEROICAL EPISTLE

OF

HUDIBRAS TO HIS LADY.

AN

HEROICAL EPISTLE, &c.

AN

HEROICAL EPISTLE, &c.

I, WHO was once as great as Cæſar,
Am now reduc'd to Nebuchadnezzar;
And from as fam'd a conqueror
As ever took degree in war,
Or did his exerciſe in battle,
By you turn'd out to graſs with cattle:
For ſince I am deny'd acceſs
To all my earthly happineſs,
Am fallen from the paradiſe
Of your good graces, and fair eyes,
Loſt to the world, and you, I'm ſent
To everlaſting baniſhment;

This epiſtle was to be the reſult of all the fair methods the Knight was to uſe in gaining the Widow: it therefore required all his wit and dexterity to draw from this artful Lady an unwary anſwer. If the plot ſucceeded, he was to compel her immediately, by law, to a compliance with his deſires. But the Lady was too cunning to give him ſuch a handle as he longed for: on the contrary, her anſwer ſilenced all his pretenſions. (Mr. B.)

v. 2. *Am now reduc'd to Nebuchadnezzar.*] See Daniel iv. 32, 33.——Webſter's Diſplay of Suppoſed Witchcraft, p. 91 to 97, inclufive.

Where all the hopes I had t' have won
Your heart, being daſh'd, will break my own,
Yet if you were not ſo ſevere
To paſs your doom before you hear,
You'ld find, upon my juſt defence,
How much y' have wrong'd my innocence.
That once I made a vow to you,
Which yet is unperform'd, 'tis true;
But not, becauſe it is unpaid,
'Tis violated, though delay'd:
Or, if it were, it is no fault,
So heinous as you'ld have it thought;
To undergo the loſs of ears,
Like vulgar hackney perjurers:
For there's a difference in the caſe,
Between the noble and the baſe;
Who always are obſerv'd t' have done't
Upon as different an account:
The one for great and weighty cauſe,
To ſalve, in honour, ugly flaws;
For none are like to do it ſooner,
Than thoſe who are niceſt of their honour:
The other, for baſe gain and pay,
Forſwear and perjure by the day;
And make th' expoſing and retailing

v. 53, 54. *To make the ears repair the wrong—Committed by th' ungovern'd tongue.*] Sir Hudibras ſeems to think it as unreaſonable to puniſh one member for the fault of another, as the Dutchman did the application made to one part, for the cure of another. "A purſe-proud Dutchman," ſays Sir Roger L'Eſtrange, Fables, part

Their ſouls, and conſciences, a calling.
It is no ſcandal, nor aſperſion,
Upon a great and noble perſon,
To ſay, he nat'rally abhorr'd
Th' old-faſhion'd trick, to keep his word,
Though 'tis perfidiouſneſs and ſhame,
In meaner men, to do the ſame:
For to be able to forget
Is found more uſeful to the great,
Than gout, or deafneſs, or bad eyes,
To make 'em paſs for wond'rous wiſe.
But though the law, on perjurers,
Inflicts the forfeiture of ears,
It is not juſt, that does exempt
The guilty, and puniſh the innocent;
To make the ears repair the wrong
Committed by th' ungovern'd tongue;
And, when one member is forſworn,
Another to be cropp'd or torn.
And if you ſhould, as you deſign,
By courſe of law, recover mine,
You're like, if you conſider right,
To gain but little honour by't.
For he that for his lady's ſake
Lays down his life, or limbs, at ſtake,

part ii. fab. 313, "was troubled with a megrim; the doctors preſcribed him a clyſter—the patient fell into a rage upon it: Why certainly theſe people are all mad (ſays he), who talk of curing a man's head at his tail."

Does not ſo much deſerve her favour
As he that pawns his ſoul to have her.
This y' have acknowledg'd I have done,
Although you now diſdain to own:
But ſentence what you rather ought
T' eſteem good ſervice, than a fault.
Beſides, oaths are not bound to bear
That literal ſenſe the words infer:
But, by the practice of the age,
Are to be judg'd how far th' engage;
And, where the ſenſe by cuſtom's check'd,
Are found void, and of none effect.
For no man takes or keeps a vow,
But juſt as he ſees others do;
Nor are th' oblig'd to be ſo brittle,
As not to yield and bow a little:
For as beſt-temper'd blades are found,
Before they break, to bend quite round,
So trueſt oaths are ſtill moſt tough,
And, though they bow, are breaking proof.
Then wherefore ſhould they not b' allow'd
In love a greater latitude?
For, as the law of arms approves
All ways to conqueſt, ſo ſhould love's;
And not to be ty'd to true or falſe,
But make that juſteſt that prevails:

v. 113, 114. *Or who, but lovers, can converſe,—Like angels, by the eye diſcourſe?*] * Metaphyſicians are of opinion, that angels and ſouls departed, being diveſted of all groſs matter, underſtand each

For how can that which is above
All empire, high and mighty love,
Submit its great prerogative
To any other power alive?
Shall love, that to no crown gives place,
Become the ſubject of a caſe?
The fundamental law of nature
Be over-rul'd by thoſe made after?
Commit the cenſure of its cauſe
To any, but its own great laws?
Love that's the world's preſervative,
That keeps all ſouls of things alive;
Controuls the mighty power of fate,
And gives mankind a longer date;
The life of nature, that reſtores,
As faſt as time and death devours;
To whoſe free gift the world does owe,
Not only earth, but heaven too:
For love's the only trade that's driven,
The intereſt of ſtate in heaven,
Which nothing, but the ſoul of man,
Is capable to entertain.
For what can earth produce, but love,
To repreſent the joys above?
Or who, but lovers, can converſe,
Like angels, by the eye-diſcourſe?

each other's ſentiments by intuition, and conſequently maintain a ſort of converſation without the organs of ſpeech.

The

Addreſs and compliment by viſion,
Make love and court by intuition?
And burn in amorous flames as fierce
As thoſe celeſtial miniſters?
Then how can any thing offend,
In order to ſo great an end?
Or hèav'n itſelf a ſin reſent,
That for its own ſupply was meant?
That merits, in a kind miſtake,
A pardon for th' offence's ſake.
Or, if it did not, but the cauſe
Were left to th' injury of laws,

The correſpondence by two perſons at a great diſtance, mentioned by Strada, and quoted by the Guardian, No. 119, was much more extraordinary than this eye-diſcourſe of lovers. He, in the perſon of Lucretius, "gives an account of the chimerical correſpondence between two friends by the help of a loadſtone, which had ſuch a virtue in it that it touched two ſeveral needles. When one of theſe needles ſo touched began to move, the other, though at never ſo great a diſtance, began to move at the ſame time, and in the ſame manner. He tells us, that the two friends, being each of them poſſeſſed of one of theſe needles, made a kind of dial-plate, inſcribing it with four and twenty letters, in the ſame manner that the hours of the day are marked upon the ordinary dial-plate: they then fixed the needles on each of theſe plates in ſuch a manner that it could move round without impediment, ſo as to touch any of the four and twenty letters. Upon ſeparating from one another into diſtant countries, they agreed to withdraw themſelves punctually into their cloſets at a certain hour of the day, and to converſe with one another by means of this their invention. Accordingly, when they were ſome hundred miles aſunder, each of them ſhut himſelf up in his cloſet at the time appointed, and immediately caſt his eye upon his dial-plate. If he had a mind to write any thing to his friend, he directed his needle to every letter that formed the words which he had occaſion for, making a little pauſe at the end of every word or ſentence, to avoid confuſion: the friend, at the ſame time,

What tyranny can diſapprove
There ſhould be equity in love?
For laws that are inanimate,
And feel no ſenſe of love or hate;
That have no paſſion of their own,
Nor pity to be wrought upon;
Are only proper to inflict
Revenge on criminals as ſtrict:
But to have power to forgive
Is empire, and prerogative;
And 'tis in crowns a nobler gem
To grant a pardon, than condemn.

ſaw his own ſympathetic needle moving itſelf to every letter which that of his correſpondent pointed at. By this means they talked together acroſs a whole continent, and conveyed their thoughts to one another in an inſtant, over cities, mountains, ſeas, or deſerts."

v. 121. *Or heaven itſelf a ſin reſent*, &c.] * In regard children are capable of being inhabitants of heaven, therefore it ſhould not reſent it as a crime to ſupply ſtore of inhabitants for it.

v. 137, 138. *And 'tis in crowns a nobler gem—To grant a pardon, than condemn.*] This was part of Julius Cæſar's character, as given us by Salluſt, in his compariſon of M. Cato and C. Cæſar. Bell. Catalinar. Salluſtii Op. edit. varior. 1690, p. 139. "Cæſar beneficiis, ac munificentiâ magnus habebatur, integritate vitæ Cato; ille manſuetudine et miſericordiâ clarus, factus; huic ſeveritas dignitatem addiderat. Cæſar dando, ſublevando, ignoſcendo; Cato nihil largiendo gloriam adeptus eſt." See Spectator's remark upon theſe two characters, vol. ii. No. 169. Vid. Heliodori Æthiopic. lib. ix. cap. xxv. p. 453, edit. Lugduni, 1611; Barclay's Argenis, lib. v. cap. i. p. 572.

Iſabella (ſee Shakeſpeare's Meaſure for Meaſure, Works, vol. i. p. 366), in pleading to Angelo for her brother's life, ſeems to have been of this opinion.

"No cermonies (ſays ſhe) that to great ones 'longs,
Not the King's crown, nor the deputed ſword,

The

Then, ſince ſo few do what they ought,
'Tis great t' indulge a well-meant fault;
For why ſhould he who made addreſs,
All humble ways, without ſucceſs,
And met with nothing in return,
But inſolence, affronts, and ſcorn,
Not ſtrive by wit to countermine,
And bravely carry his deſign?
He who was us'd ſo unlike a ſoldier,
Blown up with philtres of love-powder?
And, after letting blood, and purging,
Condemn'd to voluntary ſcourging:
Alarm'd with many a horrid fright,
And claw'd by goblins in the night;
Inſulted on, revil'd, and jeer'd,
With rude invaſion of his beard;
And, when your ſex was foully ſcandal'd,
As foully by the rabble handled:

The marſhal's truncheon, nor the judge's robe,
Become them with half ſo good a grace, as mercy doth."

See a remarkable inſtance, in the caſe of Bonneval, ſaved by Cardinal Richlieu, La Belle Aſſemblée, publiſhed 1738, vol. ii. p. 65.

v. 148. *Blown up with philtres of love-powder.*] See Eleanor Cobham's Heroical Epiſtle to Duke Humphrey, Drayton's Heroical Epiſtles, fol. 50; Shakeſpeare's King Henry VI. 2d part, act ii. vol. iv. p. 211, 218, act ii. 228, 231; Wieri de Præſtigiis Dæmonum, lib. iii. cap. xxxix; Turkiſh Spy, vol. vii. book iv. let. 5.

v. 173. *You wound like Parthians, while you fly,* &c.] * Parthians are the inhabitants of a province in Perſia: they were excellent horſemen, and very exquiſite at their bows; and it is reported of them, that they generally ſlew more upon their retreat, than they did in the engagement."

" Fidentemque

Attack'd by deſpicable foes,
And drubb'd with mean and vulgar blows;
And, after all, to be debarr'd
So much as ſtanding on his guard;
When horſes, being ſpurr'd and prick'd,
Have leave to kick, for being kick'd?
Or why ſhould you, whoſe mother-wits
Are furniſh'd with all perquiſites,
That with your breeding teeth begin,
And nurſing babies that lie in,
B' allow'd to put all tricks upon
Our cully ſex, and we uſe none?
We who have nothing but frail vows,
Againſt your ſtratagems t' oppoſe,
Or oaths more feeble than your own,
By which we are no leſs put down?
You wound like Parthians, while you fly,
And kill with a retreating eye:

"Fidentemque fuga Parthum, verſiſque ſagittis——"
Virgilii Georgic. lib. iii. 31.
"——Et miſſa Parthi poſt terga ſagitta."
Lucan. Pharſal. lib. i. 230.
Horatii Carm. ii. 12, 13, 14, 17, 18; Juſtini Hiſtor. lib. xli; Gruteri Fax Art. tom. iii. par. i. cap. xlvi. p. 515; Lewis's Hiſtory of the Parthian Empire, p. 4, 5.

The Ruſſians and Tartars ſhoot forwards and backwards. See Dr. Giles Fletcher's Account of Ruſſia, Purchaſe's Pilgrims, part. iii. lib. iii. p. 437. And the author of a book, entitled, A Diſcourſe of the Original of the Coſſacs and Precopian Tartars, 1762, obſerves, p. 52, "That the Tartars ſhoot their arrows behind them with ſuch exactneſs as to hit thoſe that purſue them at two hundred paces diſtance."

Mr. Prior (as Mr. Warburton obſerves) borrowed this thought to adorn his ode on a lady that refuſed to continue a diſpute.

"So when the Parthian turns his ſteed," &c.

Retire the more, the more we preſs,
To draw us into ambuſhes:
As pirates all falſe colours wear,
T' entrap th' unwary mariner;
So women, to ſurpriſe us, ſpread
The borrow'd flags of white and red:
Diſplay 'em thicker on their cheeks,
Than their old grandmothers, the Picts;
And raiſe more devils with their looks,
Than conjurers leſs ſubtle books.
Lay trains of amorous intrigues,
In towers, and curls, and perriwigs,
With greater art and cunning rear'd,
Than Philip Nye's thankſgiving beard;
Prepoſt'rouſly t' entice and gain
Thoſe to adore 'em they diſdain;
And only draw 'em in to clog,
With idle names, a catalogue.
A lover is, the more he's brave,
T' his miſtreſs, but the more a ſlave;

v. 188. *Than Philip Nye's thankſgiving beard.*] * One of the Aſſembly of Divines, very remarkable for the ſingularity of his beard.

Nye was a leading Independent preacher: "He was put into Dr. Featly's living at Acton, and rode thither every Lord's day in triumph, in a coach drawn with four horſes, to exerciſe there." See Levite's Scourge, 1644, p. 61.

There was a curious pulpit and paper war carried on (ſays Mr. Byron) between this Saint and William Lilly the conjurer, about the lawfulneſs of his art, though Lilly was employed for the ſervice of the Parliament. Which diſpute (like many others) was interlarded with ſome pretty epithets, perſonal altercations, &c. "For Nye bleated forth his judgment publicly againſt Lilly and

And whatſoever ſhe commands,
Becomes a favour from her hands;
Which he's oblig'd t' obey, and muſt,
Whether it be unjuſt or juſt.
Then, when he is compell'd by her
T' adventures he would elſe forbear,
Who, with his honour, can withſtand,
Since force is greater than command?
And, when neceſſity's obey'd,
Nothing can be unjuſt or bad:
And therefore, when the mighty powers
Of love, our great ally, and yours,
Join'd forces not to be withſtood
By frail enamour'd fleſh and blood;
All I have done, unjuſt or ill,
Was in obedience to your will;
And all the blame that can be due,
Falls to your cruelty and you.
Nor are thoſe ſcandals I confeſs'd
Againſt my will and intereſt

and aſtrology; and in return Lilly called Nye a Jeſuitical Preſbyterian (he was an Independent), and ſays, that to be quit with him, he urged Abbot Cauſinus the Jeſuit's approbation of aſtrology; and concluded, Sic canibus Catulos," &c. Lilly's Life, p. 83.

At the Reſtoration it was debated ſeveral hours together, whether Philip Nye and John Goodwin ſhould not be excepted for life, becauſe they had acted ſo highly (none more ſo, except Hugh Peters) againſt the King; and it came at laſt to this reſult, That if, after the 1ſt of September, the ſame year, they ſhould accept any preferment, they ſhould in law ſtand as if they had been excepted totally for life. Wood's Athen. Oxon. vol. ii. col. 369.

More than is daily done of courſe,
By all men, when they're under force.
Whence ſome, upon the rack, confeſs
What th' hangman and their prompters
But are no ſooner out of pain, [pleaſe;
Than they deny it all again.
But, when the devil turns confeſſor,
Truth is a crime he takes no pleaſure
To hear or pardon, like the founder
Of liars, whom they all claim under:
And therefore, when I told him none,
I think it was the wiſer done.
Nor am I without precedent,
The firſt that on th' adventure went;
All mankind ever did of courſe,
And daily does the ſame, or worſe.
For what romance can ſhew a lover,
That had a lady to recover,
And did not ſteer a nearer courſe,
To fall a-board in his amours?
And what at firſt was held a crime,
Has turn'd to honourable in time.
To what a height did infant Rome,
By raviſhing of women, come?

v. 230. *And daily does*, in all editions to 1716, inclusive; *daily do*, 1726, &c.

v. 233. *And did not ſteer a nearer courſe.*] This is true of ſome romances, particularly of Amadis de Gaul and Amadis de Greece, but of no others that I know of.

v. 237. *To what a height did infant Rome*, &c.] * When Romulus had built Rome, he made it an aſylum or place of refuge for all malefactors, and others obnoxious to the laws, to retire to: by which means it ſoon came to be very populous; but when he

When men upon their ſpouſes ſeiz'd,
And freely married where they pleas'd:
They ne'er forſwore themſelves, nor ly'd,
Nor, in the mind they were in, dy'd;
Nor took the pains t' addreſs and ſue,
Nor play'd the maſquerade to woo;
Diſdain'd to ſtay for friends conſents,
Nor juggled about ſettlements;
Did need no licence, nor no prieſt,
Nor friends, nor kindred, to aſſiſt;
Nor lawyers, to join land and money,
In th' holy ſtate of matrimony,
Before they ſettled hands and hearts
Till alimony, or death, departs:
Nor would endure to ſtay until
Th' had got the very bride's good will,
But took a wife and ſhorter courſe
To win the ladies, down-right force:
And juſtly made 'em priſoners then,
As they have, often ſince, us men;
With acting plays, and dancing jigs,
The luckieſt of all love's intrigues;
And, when they had them at their pleaſure,
Then talk'd of love and flames at leiſure:

began to conſider, that without propagation it would ſoon be deſtitute of inhabitants, he invented ſeveral fine ſhows, and invited the young Sabine women, then neighbours to them; and, when they had them ſecure, they raviſhed them; from whence proceeded ſo numerous an offspring.

v. 252. *Till alimony, or death, departs.*] * *Alimony* is an allowance that the law gives the woman for her ſeparate maintenance upon living from her huſband. That and death are reckoned the only ſeparations in a married ſtate.

For, after matrimony's over,
He that holds out, but half a lover,
Deſerves, for every minute more,
Than half a year of love before;
For which the dames in contemplation
Of that beſt way of application,
Prov'd nobler wives than e'er were known,
By ſuit, or treaty, to be won;
And ſuch as all poſterity
Could never equal, nor come nigh.
For women firſt were made for men,
Not men for them.—It follows, then,
That men have right to every one,
And they no freedom of their own:
And therefore men have power to chuſe,
But they no charter to refuſe.
Hence 'tis apparent, that, what courſe
Soe'er we take to your amours,
Though by the indirecteſt way,
'Tis no injuſtice, nor foul play;
And that you ought to take that courſe,
As we take you, for better or worſe;
And gratefully ſubmit to thoſe

v. 305, 306. ——————*Some precious gifted teachers,—Unreverently reputed leachers.*] Sir Roger L'Eſtrange (Key to Hudibras) mentions Mr. Caſe as one; and Mr. Butler, in his Poſthumous Works, mentions Dr. Burgeſs and Hugh Peters: and the writer of A Letter to the Earl of Pembroke, 1647, p. 9, obſerves of Peters, "That it was offered to be publicly proved, that he got both mother and daughter with child." "I am glad (ſays an anonymous perſon, Thurloe's State Papers, vol. iv. p. 734) to hear, that Mr. Peters ſhews his head again: it was reported here (Amſterdam,

Who you, before another, choſe.
For why ſhould every ſavage beaſt
Exceed his great Lord's intereſt?
Have freer power, than he, in grace
And nature, o'er the creature has?
Becauſe the laws he ſince has made,
Have cut off all the power he had;
Retrench'd the abſolute dominion
That nature gave him over women;
When all his power will not extend
One law of nature to ſuſpend:
And but to offer to repeal
The ſmalleſt clauſe is to rebel.
This, if men rightly underſtood
Their privilege, they would make good;
And not, like ſots, permit their wives
T' encroach on their prerogatives;
For which ſin they deſerve to be
Kept, as they are, in ſlavery:
And this ſome precious gifted teachers,
Unreverently reputed leachers,
And diſobey'd in making love,
Have vow'd to all the world to prove,

(Amſterdam, May 5, 1655) that he was found with a whore a bed, and that he grew mad, and ſaid nothing but O blood, O blood, that troubles me." See more, Committee-men curried, by S. S. 1647, 2d part, act ii. p. 6; A Quarrel between Tower-hill and Tyburn, Collection of Loyal Songs, vol. ii. No. 2, p. 3; Hiſtory of Independency, part ii. p. 181. part. iv. p. 15, &c.; Dialogue between Mr. Guthry and Mr. Giffan, 1661, p. 22.

And make ye ſuffer, as you ought,
For that uncharitable fault.
But I forget myſelf, and rove
Beyond th' inſtructions of my love.
Forgive me, Fair, and only blame
Th' extravagancy of my flame,
Since 'tis too much at once to ſhow
Exceſs of love and temper too.
All I have ſaid that's bad and true,
Was never meant to aim at you;
Who have ſo ſovereign a controul
O'er that poor ſlave of yours, my ſoul,
That, rather than to forfeit you,
Has ventur'd loſs of heaven too;
Both with an equal power poſſeſs'd,
To render all that ſerve you bleſs'd:
But none like him, who's deſtin'd either
To have, or loſe you, both together.
And if you'll but this fault releaſe,
(For ſo it muſt be, ſince you pleaſe)
I'll pay down all that vow, and more,
Which you commanded, and I ſwore,

v. 349. *Of all her ſex moſt excellent.*]
" O Dido, primroſe of perfection."
Cotton's Virgil Traveſtie, b. i. See Don Quixote, vol. ii. chap. iii. p. 45.

v. 351. *Then gave it to his faithful Squire.*] The quaint ſuperſcription of this famous letter, and the ſolemn manner of the Knight's delivering it, with directions to his Squire, is very diverting. It puts me in mind of the like ſolemnity in Don Quixote, b. iii. chap. xi. p. 284, which if the reader pleaſes to compare

And expiate upon my ſkin
Th' arrears in full of all my ſin.
For 'tis but juſt that I ſhould pay
Th' accruing penance, for delay,
Which ſhall be done, until it move
Your equal pity and your love.
The Knight peruſing this Epiſtle,
Believ'd h' had brought her to his whiſtle;
And read it like a jocund lover,
With great applauſe t' himſelf, twice over;
Subſcrib'd his name, but at a fit
And humble diſtance to his wit;
And dated it with wond'rous art,
Giv'n from th' bottom of his heart;
Then ſeal'd it with his coat of love,
A ſmoking faggot,—and above,
Upon a ſcroll—I burn and weep,
And near it—For her Ladyſhip,
Of all her ſex moſt excellent,
Theſe to her gentle hands preſent.
Then gave it to his faithful Squire,
With leſſons how t' obſerve and eye her.

pare with the ſcene before him, it may add to his diverſion; and he will be pleaſed to find, that our Knight exactly adheres to the laws of knight-errantry. (Mr. B.)

v. 352. *With leſſons how t' obſerve and eye her.*] Don Quixote, when he ſent his Squire Sancho to his miſtreſs Dulcinea del Toboſo (ſee vol. iii. chap. x. p. 85), gives him the following directions: "Go then, auſpicious youth, and have a care of being daunted when thou approacheſt the beams of that refulgent ſun of beauty——Obſerve and engrave in thy memory the manner

She firſt conſider'd which was better,
To ſend it back, or burn the letter.
But, gueſſing that it might import,
Though nothing elſe, at leaſt her ſport,
She open'd it, and read it out,
With many a ſmile and leering flout;
Reſolv'd to anſwer it in kind,
And thus perform'd what ſhe deſign'd.

of this reception: mark whether her colour changes upon the delivery of thy commiſſion; whether her looks betray any emotion or concern when ſhe hears my name. In ſhort, obſerve all her actions, every motion, every geſture; for, by the accurate relation of theſe things, I ſhall divine the ſecrets of her breaſt, and draw juſt inferences ſo far as this imports to my amour."

THE LADY'S ANSWER TO THE KNIGHT.

THE

LADY'S ANSWER, &c.

That you're a beaſt, and turn'd to graſs,
Is no ſtrange news, nor ever was,
At leaſt to me, who once, you know,
Did from the pound replevin you,
When both your ſword and ſpurs were won,
In combat, by an Amazon:
That ſword, that did (like fate) determine
Th' inevitable death of vermin,
And never dealt its furious blows,
But cut the throats of pigs and cows,
By Trulla was, in ſingle fight,
Diſarm'd and wreſted from its Knight;
Your heels degraded of your ſpurs,
And in the ſtocks cloſe priſoners,

v. 4. *Did from the pound replevin you.*] Replevin, the releaſing of cattle, or other goods diſtrained, with ſurety to anſwer the diſtrainer's ſuit. See Jacob's Law Dictionary, and Bailey.

v. 13. *Your heels degraded of your ſpurs.*] To this the author of Butler's Ghoſt refers, cant. i. p. 89.

Where ſtill they'd lain, in baſe reſtraint,
If I, in pity of your complaint,
Had not, on honourable conditions,
Releas'd 'em from the worſt of priſons;
And what return that favour met,
You cannot (though you would) forget;
When, being free, you ſtrove t' evade
The oaths you had in priſon made;
Forſwore yourſelf, and firſt deny'd it,
But after own'd and juſtify'd it:
And when y' had falſely broke one vow,
Abſolv'd yourſelf, by breaking two.
For while you ſneakingly ſubmit,
And beg for pardon at our feet,
Diſcourag'd by your guilty fears,
To hope for quarter for your ears;
And, doubting, 'twas in vain to ſue;
You claim us boldly as your due;
Declare that treachery and force,
To deal with us, is th' only courſe;
We have no title nor pretence
To body, ſoul, or conſcience:

> " You look, as if y' had ſomething in ye,
> Much different from the quondam ninny,
> That ſat with hamper'd foot i' th' ſtocks,
> Diſperſing his inſipid jokes."

And perhaps, as Bertram obſerves of Parolles the coward (ſee Shakeſpeare's play, entitled " All's well that end's well," act iv.), " His heels deſerved it, for uſurping his ſpurs ſo long."

In England, when a Knight was degraded, his gilt ſpurs were beaten from his heels, and his ſword taken from him and broken. See Sir William Segar's book, Of Honour Civil and Military,

But ought to fall to that man's ſhare
That claims us for his proper ware.
Theſe are the motives which t' induce,
Or fright us into love, you uſe:
A pretty new way of gallanting,
Between ſoliciting and ranting;
Like ſturdy beggars, that entreat
For charity at once and threat.
But, ſince you undertake to prove
Your own propriety in love,
As if we were but lawful prize
In war between two enemies;
Or forfeitures, which every lover,
That would but ſue for, might recover;
It is not hard to underſtand
The myſt'ry of this bold demand;
That cannot at our perſons aim,
But ſomething capable of claim.
'Tis not thoſe paultry counterfeit
French ſtones, which in our eyes you ſet,
But our right diamonds, that inſpire
And ſet your am'rous hearts on fire:

tary, lib. ii. cap. xiii. p. 75. Selden's Titles of Honour, 2d edit. 2d part, chap. v. p. 787.

v. 43, 44. *Like ſturdy beggars, that entreat—For charity at once and threat.*] It is obſerved of the beggars in Spain, that they are very proud, and, when they aſk an alms, it is in a very imperious and domineering way. See Lady's Travels into Spain, part the laſt, p. 228.

v. 57. *But our right diamonds, that inſpire.*] The Tatler ſeems in one inſtance to be of a different opinion (No. 151). "What jewel

Nor can thoſe falſe St. Martin's beads
Which on our lips you lay for reds,
And make us wear like Indian dames,
Add fuel to your ſcorching flames;
But thoſe true rubies of the rock,
Which in our cabinets we lock.
'Tis not thoſe orient pearls, our teeth,
That you are ſo tranſported with;
But thoſe we wear about our necks,
Produce thoſe amorous effects:
Nor is't thoſe threads of gold, our hair,
The perriwigs you make us wear;
But thoſe bright guineas in our cheſts,
That light the wild-fire in your breaſts.
Theſe love-tricks I've been vers'd in ſo,
That all their ſly intrigues I know,
And can unriddle by their tones,
Their myſtic cabals and jargons:
Can tell what paſſions, by their ſounds,
Pine for the beauties of my grounds;
What raptures fond and amorous
O' th' charms and graces of my houſe:

jewel (ſays he) can the charming Cleora place in her ears that can pleaſe her beholders ſo much as her eyes?—The cluſter of diamonds upon her breaſt can add no beauty to the fair cheſt of ivory that ſupports it. It may indeed tempt a man to ſteal a woman, but not to love her."

v. 61. *And make us wear, like Indian dames*, &c.] Who wore ſtones hung at their lips. (Mr. W.) The Braſilians do ſo, as Maffeus affirms, Purchaſe's Pilgrims, vol. v. b. ix. p. 906. See Knivet's Account, ibid. vol. iv. p. 1225; and an account of the ſeveral nations

What ecſtaſy, and ſcorching flame,
Burns for my money, in my name:
What, from the unnatural deſire
To beaſts and cattle, takes its fire;
What tender ſigh, and trickling tear,
Longs for a thouſand pounds a-year;
And languiſhing tranſports are fond
Of ſtatute, mortgage, bill, and bond.
  Theſe are th' attracts which moſt men fall
Enamour'd, at firſt ſight, withal;
To theſe th' addreſs with ſerenades,
And court with balls and maſquerades;
And yet, for all the yearning pain
Y' have ſuffer'd for their loves, in vain,
I fear they'll prove ſo nice and coy,
To have, and t' hold, and to enjoy;
That, all your oaths and labour loſt,
They'll ne'er turn ladies of the poſt.
  This is not meant to diſapprove
Your judgment, in your choice of love,
Which is ſo wiſe, the greateſt part
Of mankind ſtudy't as an art;

tions that wear ſtones in their lips, Dr. Bulwer's Artificial Changeling, ſc. xi.

v. 65. *'Tis not thoſe orient pearls, our teeth*, &c.] In the Hiſtory of Don Feniſe, a romance, tranſlated from the Spaniſh of Franciſco de Las Coveras, 1651, Don Antonio, ſpeaking of his miſtreſs Charity, p. 269, ſays, "My covetouſneſs, exceeding my love, counſelled me, that it was better to have gold in money, than in threads of hair; and to poſſeſs pearls that reſembled teeth, than teeth that were like pearls."

For love ſhould, like a deodand,
Still fall to th' owner of the land:
And, where there's ſubſtance for its ground,
Cannot but be more firm and ſound
Than that which has the ſlighter baſis
Of airy virtue, wit, and graces;
Which is of ſuch thin ſubtlety,
It ſteals and creeps in at the eye,
And, as it can't endure to ſtay,
Steals out again, as nice a way.
But love, that its extraction owns
From ſolid gold, and precious ſtones,
Muſt, like its ſhining parents, prove
As ſolid and as glorious love.
Hence 'tis, you have no way t' expreſs

v. 103. ——*Like a deodand.*] A thing given, or rather forfeited to God, for the pacification of his wrath in caſe of miſadventure. See Manley's Interpreter; Jacob's Law Dictionary; Wood's Inſtitute of the Common Law of England, p. 212, 213.

v. 123, 124. *This is the way all parents prove,—In managing their children's love.*] The author of the Devil upon Two Sticks gives an inſtance of this, in the caſe of a delicate young lady, whom her prudent parents proſtituted to the embraces of an old brute. "The beaſtly ſot (ſays he) was rival to one of a very agreeable character; their fortunes were equal; but, I dare ſay, you'll laugh at the merit which preferred this worthy to the choice of the mother. You muſt know he had a pigeon-houſe upon his eſtate, which the other had not: this turned the balance in his favour, and determined the fate of that unfortunate lady." See Tatler, No. 185, 188; Spectator, No. 15, 181.

v. 127. *Caſt earth to earth, as in the grave.*] Alluding to the burial office, which was ſcandalouſly ridiculed in thoſe times. One Brook, a London lecturer, at the burial of Mr. John Gough, of

Our charms and graces, but by theſe;
For what are lips, and eyes, and teeth,
Which beauty invades and conquers with;
But rubies, pearls, and diamonds,
With which a philtre love commands.
This is the way all parents prove,
In managing their children's love;
That force 'em t' intermarry and wed,
As if th' were bur'ing of the dead;
Caſt earth to earth, as in the grave,
To join in wedlock all they have;
And, when the ſettlement's in force,
Take all the reſt, for better or worſe:
For money has a power above
The ſtars, and fate, to manage love;

of St. James's, Duke's place, within Aldgate, London, uſed the following words:

" Aſhes to aſhes, duſt to duſt;
Here's the pit, and in thou muſt."
Mercurius Ruſticus, No. 9, p. 97.

Mr. Cheynel behaved as remarkably at the funeral of Mr. Chillingworth. After a reflecting ſpeech upon the deceaſed, he threw his book, entitled, The Religion of Proteſtants, a ſafe way to Salvation, into the grave, ſaying, " Get thee gone, thou curſed book, which has ſeduced ſo many precious ſouls: earth to earth, duſt to duſt: Get thee into the place of rottenneſs, that thou may'ſt rot with the author, and ſee corruption." Mr. Neale's Hiſtory of the Puritans, vol. iii. p. 102, from Chillingworth's Life, p. 314.

v. 131, 132. *For money has a power above—The ſtars, and fate, to manage love.*] See Butler's Ghoſt, cant. i. p. 61. How ſmall a matter will ſometimes preponderate in this caſe appears from the Spectator, No. 15, who mentions a young lady who was warmly ſolicited by a couple of importunate rivals, who, for many months together, did all they could to recommend themſelves by complacency

Whoſe arrows learned poets hold,
That never miſs, are tipp'd with gold.
And, though ſome ſay, the parents claims
To make love in their children's names,
Who, many times, at once provide
The nurſe, the huſband, and the bride,
Feel darts and charms, attracts and flames,
And woo and contract in their names;
And, as they chriſten, uſe to marry 'em,
And, like their goſſips, anſwer for 'em:
Is not to give in matrimony,
But ſell and proſtitute for money.
'Tis better than their own betrothing,
Who often do't for worſe than nothing:
And, when they're at their own diſpoſe,
With greater diſadvantage chuſe.
All this is right; but, for the courſe
You take to do't, by fraud, or force,
'Tis ſo ridiculous, as ſoon
As told, 'tis never to be done,
No more than ſetters can betray,
That tell what tricks they are to play.
Marriage at beſt is but a vow,
Which all men either break, or bow:

cency of behaviour and agreeableneſs of converſation. At length, when the competition was doubtful, and the lady undetermined in her choice, one of the young lovers luckily bethought himſelf of adding a ſupernumerary lace to his liveries, which had ſo good an effect, that he married her the very week after.

v. 133,

Then what will thoſe forbear to do,
Who perjure, when they do but woo?
Such as before-hand ſwear and lye,
For earneſt to their treachery;
And, rather than a crime confeſs,
With greater ſtrive to make it leſs:
Like thieves, who, after ſentence paſt,
Maintain their innocence to the laſt;
And when their crimes were made appear,
As plain as witneſſes can ſwear,
Yet, when the wretches come to die,
Will take upon their death a lye.
Nor are the virtues, you confeſs'd
T' your ghoſtly father, as you gueſs'd,
So ſlight, as to be juſtify'd,
By being as ſhamefully deny'd.
As if you thought your word would paſs,
Point-blank on both ſides of a caſe;
Or credit were not to be loſt,
B' a brave knight-errant of the poſt,
That eats, perfidiouſly, his word,
And ſwears his ears, thro' a two inch board;
Can own the ſame thing, and diſown,
And perjure booty, *pro* and *con*;

v. 133. *Whoſe arrows, learned poets hold,* &c.] * The poets feign Cupid to have two ſorts of arrows, the one tipped with gold and the other with lead; the golden always inſpire and inflame love in the perſon he wounds with them; but, on the contrary, the leaden create the utmoſt averſion and hatred. With the firſt of theſe he ſhot Apollo, and with the other Daphne, according to Ovid.

Can make the goſpel ſerve his turn,
And help him out, to be forſworn;
When 'tis laid hands upon, and kiſs'd,
To be betray'd and ſold, like Chriſt.
Theſe are the virtues, in whoſe name,
A right to all the world you claim,
And boldly challenge a dominion,
In grace and nature, o'er all women:
Of whom no leſs will ſatisfy,
Than all the ſex, your tyranny.
Although you'll find it a hard province,
With all your crafty frauds and covins,
To govern ſuch a num'rous crew,
Who, one by one, now govern you:
For if you all were Solomons,
And wiſe and great as he was once,
You'll find they're able to ſubdue,
(As they did him) and baffle you.
And, if you are impos'd upon,
'Tis by your own temptation done,
That with your ignorance invite,
And teach us how to uſe the ſlight.
For when we find y' are ſtill more taken

v. 183. *When 'tis laid hands upon, and kiſs'd.*] The way of taking an oath is by laying the right hand upon the four evangeliſts, which denominates it a corporal oath. This method was not always complied with in thoſe iniquitous times.

In the trial of Mr. Chriſtopher Love, in the year 1651, one Jaquel, an evidence, laid his hand upon his buttons, and not upon the book, when the oath was tendered him; and, when he was queſtioned for it, he anſwered, I am as good as under an oath. (Abridgement of the State Trials, vol. i. part ii. octavo, 1720; p. 602.)

With falſe attracts of our own making,
Swear that's a roſe, and that a ſtone,
Like ſots, to us that laid it on;
And what we did but ſlightly prime,
Moſt ignorantly daub in rhyme;
You force us, in our own defences,
To copy beams and influences;
To lay perfections on the graces,
And draw attracts upon our faces;
And, in compliance to your wit,
Your own falſe jewels counterfeit.
For, by the practice of thoſe arts,
We gain a greater ſhare of hearts;
And thoſe deſerve in reaſon moſt,
That greateſt pains and ſtudy coſt:
For great perfections are, like heav'n,
Too rich a preſent to be given.
Nor are thoſe maſter-ſtrokes of beauty
To be perform'd without hard duty;
Which, when they're nobly done, and well,
The ſimple natural excell.
How fair and ſweet the planted roſe
Beyond the wild in hedges grows!

p. 602.) And in the trial of the brave Colonel Morrice (who kept Pontefract caſtle for the King) at York, by Thorp and Puleſton, when he challenged one Brook, his profeſſed enemy, the court anſwered, he ſpoke too late, Brook was ſworn already. Brook being aſked the queſtion whether he were ſworn or no, replied he had not yet kiſſed the book—The court anſwered, that was no matter, it was but a ceremony, he was recorded ſworn, and there was no ſpeaking againſt a record. Walker's Hiſtory of Independency, part ii. p. 2:0.

For, without art, the nobleſt ſeeds
Of flow'rs degen'rate into weeds.
How dull and rugged, ere 'tis ground
And poliſh'd, looks a diamond?
Though paradiſe were e'er ſo fair,
It was not kept ſo, without care.
The whole world, without art and dreſs,
Would be but one great wilderneſs;
And mankind but a ſavage herd,
For all that nature has conferr'd.
This does but rough-hew and deſign,
Leaves art to poliſh and refine.
Though women firſt were made for men,
Yet men were made for them again:
For when (our-witted by his wife)
Man firſt turn'd tenant but for life,
If women had not interven'd,
How ſoon had mankind had an end!
And that it is in being yet,
To us alone, you are in debt.
And where's your liberty of choice,
And our unnatural no-voice?
Since all the privilege you boaſt,
And falſely uſurp'd, or vainly loſt,
Is now our right, to whoſe creation
You owe your happy reſtoration.

v. 277. *While, like the mighty Preſter John,* &c.] * Preſter John, an abſolute prince, Emperor of Abyſſinia or Ethiopia. One of them is reported to have had ſeventy kings for his vaſſals, and ſo ſuperb and arrogant, that none durſt look upon him without his permiſſion. See Browne's Vulgar Errors, book vi. chap. x. p. 353.

And if we had not weighty cauſe
To not appear in making laws,
We could, in ſpite of all your tricks,
And ſhallow formal politics,
Force you our managements t' obey,
As we to yours (in ſhew) give way.
Hence 'tis that while you vainly ſtrive
T' advance your high prerogative,
You baſely, after all your braves,
Submit, and own yourſelves our ſlaves:
And 'cauſe we do not make it known,
Nor publicly our int'reſts own;
Like ſots, ſuppoſe we have no ſhares
In ordering you and your affairs:
When all your empire and command
You have from us, at ſecond hand:
As if a pilot, that appears
To ſit ſtill only, while he ſteers,
And does not make a noiſe and ſtir,
Like every common mariner,
Knew nothing of the card, nor ſtar,
And did not guide the man of war:
Nor we, becauſe we don't appear,
In councils, do not govern there:
While, like the mighty Preſter John,
Whoſe perſon none dares look upon,

p. 353. See various interpretations of his name, Ludolfi Hiſtor. Æthiopic. lib. ii. cap. i. ſec. xiii. id. ib. ſec. xxiii; Sir John Mandeville's Voyages and Travels, edit. 1727, chap. xxvii. xxviii. xxix; Spaniſh Mandeville, 2d book, folio, 55, 56, 57; The Voyage and Adventures of Hernando Mendez Pinto, chap. iii. p. 5; Purchaſe's

But is preſerv'd in cloſe diſguiſe,
From being made cheap to vulgar eyes,
W' enjoy as large a power unſeen,
To govern him, as he does men:

Pilgrims, part ii. lib. vii. chap. v. p. 1127; J. Taylor's Works, p. 166; Heylin's Coſmography, 1670, p. 986; Collier's Dictionary.

"But, if his purpoſe do not vary,
He means to fetch one more vagary,
To ſee, before his coming back,
The mighty bounds of Preſter Jack."

Mr. W. Auſtin's Panegyric Verſes upon T. Coryat, and his Crudities; ſee likewiſe J. Donne's.

v. 278, 279, 280. *Whoſe perſon none dares look upon,—But is preſerv'd in cloſe diſguiſe,—From being made cheap to vulgar eyes.*] Sir Francis Alvarez, a Portugal prieſt, in his voyage to the court of Prete Janni (ſee Purchaſe's Pilgrims, part ii. p. 1082), obſerves, "That he commonly ſheweth himſelf thrice a year, on Chriſtmas-day, on Eaſter-day, and on Holy-Rood-day in September. And the cauſe why he thus ſheweth himſelf thrice, is becauſe his grandfather, whoſe name was Alexander, was kept three years ſecret after his death by his ſervants, who governed the country all the mean while; for, until that time, none of the people might ſee their King; neither was he ſeen of any, but a few of his ſervants. And, at the requeſt of the people, the father of David, one of their Emperors, ſhewed himſelf three days; and this King alſo doth the like. See Le Blanc's Voyages and Travels, part ii. chap. xi. p. 227.

v. 283, 284. *And, in the right of our Pope Joan,—Make emp'rors at our feet fall down.*] This is a notable gird upon Pope Alexander III. who had a meeting with the Emperor Frederic Barbaroſſa at Venice (Sir W. Segar ſays, in the year 1166, Sir Paul Ricaut in the year 1177); the following account of which is given by Sir W. Seager (Of Honour Military and Civil, chap. xxvii. p. 152): "The Emperor being arrived at Venice, the Pope was ſet in a rich chair at the church door.——Before the Pope's feet a carpet of purple was ſpread upon the ground; the Emperor, being come to the ſaid carpet, forthwith fell down, and from thence (upon his knees) went towards the Pope to kiſs his feet; which done, the Pope with his hand lifted him up.

"From thence they paſſed together unto the great altar, in St. Mark's

And, in the right of our Pope Joan,
Make emp'rors at our feet fall down;
Or Joan de Pucel's braver name
Our right to arms and conduct claim;

Mark's church, whereon was ſet the table of precious ſtones, which at this day is reputed one of the greateſt treaſures in Europe. Some have reported, that the Emperor did proſtrate himſelf before the altar, and the Pope ſet his foot on his neck: While this was a doing, the clergy ſung the pſalm of David, which ſaith, Super aſpidem et baſiliſcum ambulabis; which the Emperor hearing, ſaid, Non tibi, ſed Petro: The Pope anſwered, Et mihi et Petro." See Sir Paul Ricaut's Hiſtory of the Popes, p. 246; Mr. L. Howel's Hiſtory of the Pontificate, p. 341; Wolfii Lexicon. Memorab. par. i. p. 375. par. ii. p. 425; Fougaſſe's Hiſtory of Venice, by Shute, part i. p. 109; Miſſon's Voyage, vol. i. p. 173, 177. See an account of Pope Hildebrand's excommunication and barbarous uſage of the Emperor Henry IV. in Platina and Genebrard. Chronic. ann. 1073.

v. 285. *Or Joan de Pucel's braver name.*] * Joan of Arc, called alſo the Pucelle, or maid of Orleans. She was born at the town of Damremi on the Meuſe, daughter of James d'Arc and Iſabella Romee, was bred up a ſhepherdeſs in the country. At the age of eighteen or twenty, ſhe pretended to an expreſs commiſſion from God to go to the relief of Orleans, then beſieged by the Engliſh, and defended by John Comte de Dennis, and almoſt reduced to the laſt extremity. She went to the coronation of Charles VII. when he was almoſt ruined She knew that prince in the midſt of his nobles, though meanly habited. The doctors of divinity and members of parliament openly declared that there was ſomething ſupernatural in her conduct. She ſent for a ſword that lay in the tomb of a knight, which was behind the great altar of the church of St. Catharine de Forbois, upon the blade of which the croſs and fleur de lis were engraven, which put the King in a very great ſurpriſe, in regard none beſides himſelf knew of it: Upon this he ſent her with the command of ſome troops, with which ſhe relieved Orleans, and drove the Engliſh from it, defeated Talbot at the battle of Pattai, and recovered Champagne. At laſt ſhe was unfortunately taken priſoner, in a ſally at Champagne, in 1430, and tried for a witch or ſorcereſs, condemned, and burnt in Rouen market-place, in May 1430.

Who, though a ſpinſter, yet was able
To ſerve France for a grand conſtable.
We make and execute all laws,
Can judge the judges and the cauſe;
Preſcribe all rules of right or wrong
To th' long robe and the longer tongue;
'Gainſt which the world has no defence,
But our more powerful eloquence.
We manage things of greateſt weight,
In all the world's affairs of ſtate;
Are miniſters of war and peace,
That ſway all nations, how we pleaſe.
We rule all churches, and their flocks,
Heretical and orthodox,
And are the heavenly vehicles
O' th' ſpirits in all conventicles:
By us is all commerce and trade
Improv'd, and manag'd, and decay'd;
For nothing can go off ſo well,
Nor bears that price, as what we ſell.

Mr. Anſtis obſerves (Regiſter of the Garter, vol. i. p. 433), "That Joan the maid of Orleans, for her valiant actions, was ennobled, and had a grant of arms, dated Jan. 16, 1429, and her purſuivant named Hear de Liz."

See a further account of her, Mezeray's Hiſtory of France, tranſlated by Bulteel, vol. i. p. 453.

v. 288. *To ſerve France for a grand conſtable.*] All this is a ſatire on King Charles II. who was governed ſo much by his miſtreſſes; particularly this line ſeems to allude to his French miſtreſs, the Ducheſs of Portſmouth, given by that Court, whom ſhe ſerved in the important poſt of governing King Charles as they directed. (Mr. W.) See Mr. Fenton's Obſervations upon Mr. Waller's Poems, p. 78, 79.

J. Davies,

We rule in every public me
And make men do what w
Are magiſtrates in all great
Where men do nothing but
We make the man of war
And to our braver conduct
And, when h' has chac'd h
Submit to us upon his knee
Is there an officer of ſtate,
Untimely rais'd, or magiſtr
That's haughty and imperi
He's but a journeyman to
That, as he gives us cauſe
Can keep him in, or turn
We are your guardians t
Or waſte your fortunes how
And, as you humour us, c
In all your matters, ill or
'Tis we that can diſpoſe
Whether your heirs ſhall b

J. Davies, in his relation of Achen, obſe
there are the King's chief counſellors; and
admiral. See Purchaſe's Pilgrims, part. i. l

v. 290. *Can judge the judges and the cauſ*

" Make rev'rend judges ſpeak wi
And a bad title good in law."
Hudibras's G

v. 311, 312. *We make the men of war ſ*
braver conduct veil.] Alluding probably t
See Mr. Cleveland's Character of a London

blic meeting,
hat we judge fitting;
great towns,
ng but wear gowns.
f war ſtrike ſail,
nduct veil,
ac'd his enemies,
is knees.
ſtate,
magiſtrate,
imperious?
an to us;
cauſe to do't,
turn him out.
dians that increaſe,
es how we pleaſe;
r us, can deal,
ill or well.
diſpoſe alone,
ſhall be your own,

hen, obſerves, that the women
ors; and that a woman was his
part. i. lib. iii. c. i. § v. p. 122.

d the cauſe,]

ſpeak with awe,
n law."
dibras's Ghoſt, canto ii. p. 62.

of war ſtrike ſail,—And to our
probably to Sir William Waller.
a London Diurnal.

v. 331,

To whoſe integrity you muſt,
In ſpite of all your caution, truſt;
And, 'leſs you fly beyond the ſeas,
Can fit you with what heirs we pleaſe;
And force you t' own 'em, though begotten
By French valets, or Iriſh footmen.
Nor can the rigorouſeſt courſe
Prevail, unleſs to make us worſe;
Who ſtill, the harſher we are us'd,
Are further off from being reduc'd;
And ſcorn t' abate, for any ills,
The leaſt punctilios of our wills.
Force does but whet our wits t' apply
Arts, born with us, for remedy;
Which all your politics, as yet,
Have ne'er been able to defeat:
For, when y' have try'd all ſorts of ways,
What fools d'we make of you in plays?
While all the favours we afford,
Are but to girt you with a ſword,
To fight our battles in our ſteads,
And have your brains beat out o' your heads;
Encounter, in deſpite of nature,
And fight, at once, with fire and water,
With pirates, rocks, and ſtorms, and ſeas,

v. 331, 332. *And force you t' own 'em, though begotten—By French valets, or Iriſh footmen.*] See Tatler, No. 100.

v. 353, 354. *Kill one another, and cut throats,—For our good graces and beſt thoughts.*] Of this kind were the commands from Biſalta

Our pride and vanity t' appeaſe;
Kill one another, and cut throats,
For our good graces and beſt thoughts;
To do your exerciſe for honour,
And have your brains beat out the ſooner;
Or crack'd, as learnedly, upon
Things that are never to be known:
And ſtill appear the more induſtrious,
The more your projects are prepoſt'rous;
To ſquare the circle of the arts,
And run ſtark mad to ſhew your parts;
Expound the oracle of laws,
And turn them which way we ſee cauſe;
Be our ſolicitors and agents,
And ſtand for us in all engagements.
And theſe are all the mighty powers
You vainly boaſt, to cry down ours;
And what in real value's wanting
Supply with vapouring and ranting.
Becauſe yourſelves are terrify'd,
And ſtoop to one another's pride;
Believe we have as little wit
To be out-hector'd and ſubmit;
By your example, loſe that right
In treaties, which we gain'd in fight;

Biſalta and Pippea to their lovers Favorinus and Hortenſius. See Dr. Bailey's Romance, written in Newgate, and publiſhed 1650, in folio, with this title, Herba Parietis, or the Wall-Flower, p. 124, &c.

v. 378.

And, terrify'd into an awe,
Paſs on ourſelves a Salic law:

v. 378. *Paſs on ourſelves a Salic law.*] Pharamond, the firſt King of France, died about the year 428. An ancient chronicle gives him the credit of ſettling the Salic law by four lords, and ſays, they laboured in it for three malles or aſſizes: and that it is called Salic, from the Saliens, the nobleſt of the French people. Mezeray's Hiſtory of France, tranſlated by Bulteel, 1683, p. 7; De Serre's Hiſtory of France, by Peter Matthew, 1624, p. 5, 6; Spelmani Gloſſar. Lex Salica, p. 363; Moll's Geography, p. 63; Davila's Hiſtory of the Civil Wars of France, book i. p. 3, 4.

Nauclerus (vid. Chronograph. vol. ii. p. 523) thinks it was called Lex Salica, from Salaguſtus, one of the doctors that drew it up. See Whetſtone's Engliſh Mirrour, 1586, lib. ii. chap. viii. p. 137. Dr. Heylin ſays (Coſmography, 5th edit. p. 177) it was ſo called, as is pretended, becauſe the words Si aliqua are ſo often uſed in it.

Others call its antiquity in queſtion, and think it was four hundred years later than Pharamond, and made by Charles the Great, againſt the German women inheriting lands in their ſmall domains between the Sala and the Elbe; and if ſo, it had no ſignification to the French. See Echard's Hiſtory of England, vol. i. p. 437, 438.

But, whether the claim is in Pharamond or Charles the Great, if we may credit Dr. Howel (ſee his Inſtitution of General Hiſtory, part. iii. p. 465), the firſt time that it was put in execution was after the death of Lewis X. or Lewis Hutin, the forty-ſixth King of France, who died the 5th day of June 1316 (ſee Tranſlation of Mezeray, p. 344, 345), and left his Queen Clementia great with child of a ſon called John, who died the eighth day after he was born. He left a daughter alſo named Joanna, begotten of Margaret, daughter of Robert Duke of Burgundy, for whom her uncle Odo, brother of this Robert, challenged this kingdom in right both of her father and brother: but Philip, ſirnamed the Long, brought her uncle Odo over to his intereſt, by marrying to him his own daughter Joanna.———At this time, and in this caſe, was this law firſt objected, almoſt nine whole ages after it was firſt enacted. Edward III. King of England, not long after this, namely, in the year 1328 (ſee Echard's Hiſtory of England, vol. i. p. 342), claimed the crown of France in right of his mother Iſabella, daughter of Philip IV. ſirnamed Philip the Fair. See Selden's Notes upon Drayton's Polyolbion, 17th ſong, p. 275; Stowe's Chronicle, by Howes, p. 691; Puffendorf's Introduction to the Hiſtory of Europe, 6th edit. p. 113.

"It

Or, as ſome nations uſe, give place,
And truckle to your mighty race,

" It was not ſo when Edward prov'd his cauſe,
By a ſword ſtronger than the Salic laws,
Though fetch'd from Pharamond, when the French did fight
With women's hearts againſt the women's right."
A Poem on the Civil War, by Mr. Abr. Cowley, p. 3.

Henry V. was adviſed by Archbiſhop Chichly to lay claim to his right in that kingdom, which deſcended to him from King Edward III. See Echard's Hiſtory of England, vol. i. p. 437, 448; Shakeſpeare's King Henry V. vol. iv. p. 9, 10. Montaigne obſerves (Eſſays, vol. ii. chap. viii. p. 103), that this law was never ſeen by any one.

See more, Brady's Complete Hiſtory of England, p. 60; Puffendorf's Introduction to the Hiſtory of Europe, p. 118, 119; Critical Eſſays on Nobility, 1720, p. 478; and the tracts in French upon this ſubject, Droit Public du France, No. 9244, 45, 46, 47, 48; Catalog. Bibliothec. Harleian. vol. ii. p. 557.

The Lyſians (according to Herodotus, Clio, p. 79, edit. Hen. Stephan. 1592) had a cuſtom peculiar to themſelves, and the reverſe of this. For, amongſt them, the relation by the mother's ſide was eſteemed more honourable than that by the father; and, for that reaſon, the children took the mother's name.

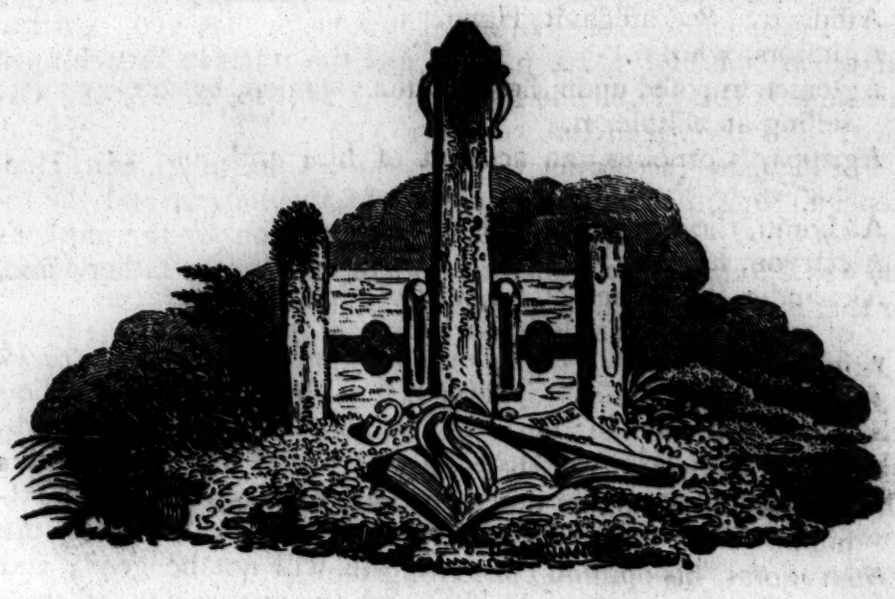
v. 379, 380. *Or, as ſome nations uſe, give place,—And truckle to your mighty race.*] The Spaniſh ladies do ſo. See Lady's Travels into Spain, part iii. letter 12, p 230. But he alludes probably to the Muſcovite women, who are far more obſequious in this reſpect than they ſhould be. For Mr. Purchaſe obſerves (Pilgrims, part. iii. lib. ii. chap. i. § iii. p. 230), " That, if there the woman is not beaten once a week, ſhe will not be good; and therefore they look for it weekly: and the women ſay, if their huſbands did not beat them, they ſhould not love them."

" Eſt Moſcoviæ quidam Alemannus, faber ferrarius, cognomento Jordanus, qui duxerat uxorem Rhutenam; ea cum apud maritum aliquandiu eſſet, hunc ex occaſione quodam amice ſic alloquitur: Cur me conjux chariſſime non amas? Reſpondet maritus, ego vero te vehementer amo: quærebat igitur maritus qualia ſigna vellet? Cui uxor, nunquam, ait, me verberaſti." Rer. Moſcoviticar. Comment. Sigiſmundi, &c. 1600, Ratio contrahendi Matrimonium, p. 35.

We ſee, after all (ſays Mr. Byron), that the Widow is too cunning to be intrapped, either by the threats or intreaties in the Knight's letter. She gives him no hopes of a peaceable compliance with his demands, nor any handle for a forced one, either in

Let men uſurp th' unjuſt dominion,
As if they were the better women.

in law or equity. Her ſatire is juſt, and ſo appoſitely levelled at the moſt ſenſible part of his paſſion, that all his pretenſions to it are ridiculed and overthrown. All his hypocritical ſchemes and pretences being thus diſappointed, we may conjecture that it wrought in his ſtubborn mind a conviction that they were vain, empty, and unavailable; and, accordingly, we find that he now puts an end to a three years fruitleſs amour, for we hear nothing of him afterwards.



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